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SĀGAR THROUGH THE AGES

By

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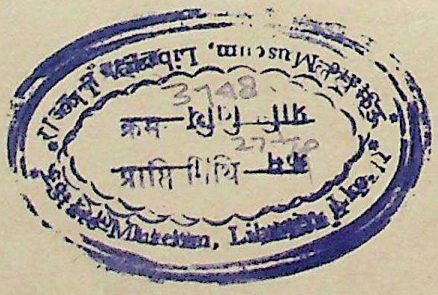

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PREFACE

The significance of regional histories in the present day cannot be overestimated. Historical accounts of a few geographical and political units in this country have recently been attempted. They have been found useful for an appraisal not only of the historical picture of a particular limited area, but also of the bigger unit or units related to them.

It is with this view that an endeavour has been made in the following pages to present a chronological study of the archaeology and history of the region comprised in the present Sagar district. Both literary and archaeological materials have been utilized here and a connected story of the past has been attempted on their basis.

The recent excavations at Eran, in the Khurai tahsil of the district, have taken back the history of the region to the first quarter of the second millennium B. C. Sufficient light has been thrown by these excavations on the Chalcolithic culture of this part of the country. Not only that, the Eran excavations have yielded quite important material bearing on the early history of India, particularly of the period between the third century B. C. and 600 A. D.

The first chapter of the present book deals with the pre-history of the region. The second chapter gives, in a chronological order, the history from 600 B. C. to 319 A. D. In the third chapter an account of the region during the Gupta period, 'the Golden Age' of our history, is given. The two chapters that follow present a brief history of the region during the early Medieval period and the period of the Muslim, the Maratha and the British rule respectively. The sixth chapter incorporates the results of excavations at Eran conducted by the University of Saugar during the four seasons, from 1960-61 to 1963-64. The last chapter gives an account of the important historical sites and monuments in the district, to acquaint the reader with the historical importance of this tract as a whole.

I express my deep sense of gratitude to Dr. D. P. Mishra, the former Vice-Chancellor of the University of Saugar (now Chief Minister, Madhya Pradesh). He has been taking a keen interest in the archaeology of Madhya Pradesh and the credit for starting the excavation work at Eran largely goes to him. I am also grateful to Justice G. P. Bhutt, our present Vice-Chancellor, for placing at my disposal necessary funds towards the publication of this brochure. The unusual

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importance of the Eran excavations and the keen interest evinced by the scholarly world on the results obtained necessitated the publication of this brief report as early as possible. I am extremely thankful to the Archaeological Survey of India, and particularly to its Director-General, Shri A. Ghosh, for helping this Department in various ways. But for the timely help from the Central Government, we could not have undertaken the excavations in such a large scale.

I express my thankfulness to all the scholars whose works I have consulted. Shri Brij Bhushan Singh 'Adarsh', Secretary of the Sagar District Archaeological Association, deserves my thanks for his keen interest in this work from the very beginning. My colleagues, Sarvasri U. V. Singh, S. D. Misra and S. K. Pandey, helped me in the collection of necessary material for some chapters. The photographs have been prepared by Shri Satyen Mukerji and Shri T. P. Nair. My esteemed friend, Prof. M. Ali, Head of the Geography Department of this University, got the map of the Sagar District prepared for this publication by Shri Dhurandhar. Shri Tara Charan Mishra typed out the Press copy. Shri B. N. Sharma, Lecturer, Department of Post-Graduate Studies and Research in Ancient Indian History and Culture, University of Jabalpur, saw the manuscript through the press. My grateful thanks are due to them all.

Shri A. L. Parwar of Messrs Singhai Mojilal & Sons, Jabalpur, took personal interest in printing the book, for which my thanks are due to him.

It is hoped that this publication will serve the purpose for which it is intended.

SAGAR,
Holi, February 27, 1964.

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CHAPTER I

PRE-HISTORY

The present Sagar district in Madhya Pradesh is situated between latitude 23°5′ and 24°25′ N. and longitude 78°10′ and 79°15′ E. Its present area is 3,770 square miles. The name 'Sāgar', lately derived from the large lake of the headquarter town, seems to imply an earlier situation of the hoary past when the low-lying parts of this tract might have remained submerged in water. The Vindhyan hills, encircled by the rivers Sonār, Bewas, Dhasān, Bīnā and Betwā, have endowed the major parts of the Sagar district with a panoramic natural beauty. The region marked the meeting ground of the Malwa and the Bundelkhand *janapadas* in the past. During the Śaka-Gupta period it acquired a strategic position of great political significance.

Before the dawn of history the present Sagar district and the area around was inhabited by the early 'cave men'. They found this region fit for living mainly due to the climatic conditions and the amenities of food in this forest area. The archaeological explorations in this region have brought to light various pre-historic remains in the form of stone-implements and rock-paintings. In the year 1866 W. L. Wilson of the Geological Survey of India collected a number of Palaeoliths from the trap-area forming the southern boundary of the Sagar district.[1] As this exploration work was of a limited nature, only some sites near the town of Deori in the Rehli tahsil came to light. The implements were oval or triangular in shape and were of various sizes. All these tools are now preserved in the Indian Museum, Calcutta.

1. J. C. Brown, *Catalogue of Prehistoric Antiquities in the Indian Museum*, Calcutta (Simla, 1917), pp. 62-63.

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Since the year 1942 Shri Satyen Mukerji, a local enthusiast, has been engaged in discovering prehistoric sites in the district. After the establishment of the Department of Ancient Indian History, Culture & Archaeology in the University of Saugar, the exploration work was taken up in right earnest, with the result that more such sites came to be known. Dr. R. V. Joshi of the Archaeological Survey of India recently surveyed the valley of the river Sonar in the Rehli tahsil of this district.

The prehistory of a region has to be studied mainly in relation to the river valley or valleys forming part of that region. The banks of rivers were the dwelling places of prehistoric men, whose traces are found in these valleys in the form of artifacts used by them. The rivers, so far surveyed in the Sagar district, are Sonar, Bewas, Dhasan and Bina. All these rivers have yielded quite a large number of stone-tools once used by these early inhabitants.

The prehistory of this region can be divided into three categories: (1) the early or Palaeolithic age, (2) the middle or Mesolithic age and (3) the late or Neolithic age.

As regards the first, the representative tool-types are hand-axes, cleavers, ovates, discoidals and choppers. The cleaver is the most common implement of this region. It served the purpose of a modern axe in cutting down trees. The hand-axe was triangular in shape and was used for digging out roots. The ovates and the discoidals were oval or round in shapes and were used in hunting. The hand-axe-cum-cleaver served a double purpose. It indicates the developed stage in tool-making. The chopper was used to scrap out skin and flesh from the dead bodies of animals.

The earliest tools forming these varieties are available from almost the entire region. These are usually made of fine-grained, dark red sand stone of the Vindhya region. Later on trap and quartzite were used for the purpose.

The middle stage in the development of the prehistoric culture is repre-

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sented by the tools of a developed nature. These tools are smaller in size. The use of the sand-stone and the trap stone was now gradually replaced by the quartzite stone, which gave sharper edges to the tools The varieties of tools also increased in this period. Besides the use of small hand-axes we get a large number of scrapers, borers, burins, beak-shaped tools and arrow heads. These, no doubt, indicate an advanced stage of human activities. The arrow-heads indicate that now people were familiar with the use of bows and arrows. The forcers were used to stitch the skin for garments and tents. The scrapers were used to remove the flesh and skin from bones. Small flint tools, known as microliths, also came to be used.

The third stage of development is known as the late Stone Age. It is characterised by the use of celts which were ground or rubbed to give them the axe-like shape. During this age the human activity changed from the stage of food gathering to that of food producing and people became cultivators. Very few neolithic tools are known from this area. Previously two neolithic sites, Garhi Morila and Bahutarai, were noticed. Now some more sites have come to light. Sri Satyen Mukerji collected one ring-stone, a type of neolith from the Sagar Patharia hills. One neolithic celt was collected by the University Archaeological Department from Eran, and another has recently been obtained from the actual dig there.

As regards the microliths, the Sagar district is very rich. These are the tiny flint tools and indicate a developed stage of human civilization. To prepare the microliths a raw flint material was taken and the chips were prepared out of it by percussion or pressure method. These chips were given several shapes, such as blades, scrapers, lunates, points and arrow-heads. These were fixed into the bone-objects or sticks and were given the forms of knives, sickles, etc. This industry seems to have been flourishing at the hilly sites. Several river-banks in Madhya Pradesh are full of these tools. The hills around the Sagar lake also yield these implements. Similar tools are available in other adjoining districts—Damoh, Jabalpur and Hoshangabad. Various types of flints and quartz, known as chalcedony, agate, carnelian and jasper, were used to prepare these tools.

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Rock-paintings represent another aspect of the prehistoric man's activities. These paintings can be called 'prehistoric' in the sense that even in the historical periods some of the aboriginal authors of them have been leading a sort of 'prehistoric life'. Two main centres of rock-paintings are known in the Sagar district. The first is Nariaoli, 14 miles west of the Sagar town, and the second is Abchand, about 22 miles east of Sagar on the Sagar-Damoh road. At Nariaoli the painted shelters are scattered in a radius of five miles. The main shelter, known as 'Siddha Bābā, is just opposite the Nariaoli tank. At Abchand the painted shelters are found on both the hilly banks of the river Gadherī. Some of the rock-paintings here are at a close proximity from the river, on a low level, which is rather an unusual feature.

Depiction of various human activities in different colours is seen in these shelters. Both at Nariaoli and Abchand we get some paintings of the same type. The red colour used shows different shades : dark ochre and pink. Other colours used are yellow, green, black and white. Generally the paintings drawn in the white colour appear to be the latest and those in the dark-red seem to be the oldest. The superimpositions or overlappings can also be seen here. In such cases the dark-red colour is the lowermost, then comes the ochre red, then the pink, then yellow and black and lastly the white one. In some shelters double colours are used, wherein we find the outlines of the figures prepared in red and the details filled with the white colour.

As regards the subjects, we notice various activities of the pre-historic human beings portrayed in interesting ways. The hunting scenes represent individuals or group-hunters. They are equipped with bows and arrows, spears and other weapons. The game animals, shown in these paintings, are bisons, bulls, deer, antelopes, tigers, boars, etc. The fighting-scenes show human beings, individuals or in groups, and the animals engaged in scuffles. The battle-scenes are also found in some paintings. The fighters are equipped with bows and arrows, swords, shields and spears. Some of the fighters are mounted on horse-backs and elephants or they are on foot. In one of the shelters at Abchand a fierce

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fight between two tigers is faithfully depicted.

The primitive people usually amused themselves with songs and dances. Both at Abchand and Nariaoli such scenes are noticeable. In one of the shelters at Abchand seven figures are shown dancing hand-in-hand in a row. In front of them are played instruments: drums, *ḍhapalī* and flutes. There is another group at Nariaoli where one person is playing on a rectangular *ḍhapalī*. Behind him another person is seen upside down, holding a wheel in one hand and dagger in the other. At Abchand is seen a man attempting a ride on a dog and the dog is trying to run away.

Different forms of human figures, animals and birds are represented in these paintings. We also get some symbolic representations, such as the swastika, taurine, cross and the tree-within-railing symbols.

The aboriginal painters tried to depict various aspects of their daily life in the most natural way. These rock-paintings give us interesting information about the dresses, amusements, food-habits and other features of daily life of men and women who dwelt here and, in their leisure hours, used to paint their dwellings.

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CHAPTER II

History from C. 600 B. C. to 319 A. D.

Nothing definite is known about the early history of this region, apart from the few relics recovered from the excavations at Eran (*see ch. VI*). In the list of the *janapadas*, as found in the early Purāṇas and the two great epics, the Rāmāyaṇa and the Mahābhārata, we read the names of three *janapadas* of present Malwa, viz. Avanti, Vidiśā and Daśārṇa. The boundaries of these three kingdoms are, however, not specified in these works. The major part of the tract now forming the Sagar district seems to have been included in the *janapada* of Vidiśā.

In some Buddhist and Jaina works we come across the lists of sixteen *mahā-janapadas* (great kingdoms) during the Buddha's time. These lists include the names of Chedi and Avanti, but not of Daśārṇa and Vidiśā. It appears that about 600 B.C. the Sagar region was comprised in the Chedi kingdom, which included not only Daśārna but also some parts of eastern Malwa.

General A. Cunningham, during his survey of this part of the country in 1874-75, visited Eran,a village in the Khurai tahsil of the Sagar district, 47 miles to the west-north-west of Sagar and 50 miles to the north-east of Vidiśā. Here he discovered a number of ancient copper coins[1], some being of great historical value. These included a good number of the punch-marked coins and a few incribed, die-struck and cast coins. A few of the early coins from Eran bear the figure of goddess Lakshmī. Others show animals (horse or elephant), tree-within-railing and various other symbols, such as *swastika*, *triratna*, *dharmachakra*, lotus, river with fish and the cross and

1. Cunningham, *Coins of Ancient India* (London, 1891), P. 101, Pl. XI.

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ball symbol. Among the inscribed coins the most remarkable one is that of a ruler named Dharmapāla. The legend 'raño Dhamapālasa' ('of king Dharmapāla') is written on the coin reversedly in large Brāhmī letters of the Maurya period. This coin from Eran[2] is counted among the few earliest inscribed Indian coins bearing a ruler's name. Dharmapāla seems to have been an independent ruler of eastern Malwa in the late third century B. C.

The recent excavations at Eran have brought to light the name of another king of this region, named Indragupta. The paleography of his name, embossed with a die on a circular lead-piece, indicates that Indragupta ruled in this area almost immediately before or after Dharmapāla. Recently a coin of another early king *Sivagupta* has been found at Vidiśā. These three kings of the 3rd-2nd centries B. C. seem to have ruled over eastern Malwa soon after the disintegration of the Maurya empire.

Several inscribed copper coins bearing the name 'Erakañya' or 'Erakaña' in the Brāhmī script have also been found at Eran.[3] Besides giving the old name of the town, these coins exhibit a semi-circle design, a cresent, *swastiṣa*, tree-within-railing, *dharmachakra*, bull and the Ujjain symbol. Cunningham thought that the symbol of the river with the fish, occurring on several coins of Eran, was indicative of the river Bīnā, on which the village stands. He also surmised that the semi-circle on the coins was representative of the old Eran town, which was probably so shaped. The Brāhmī script of these coins assigns them to second-first century B. C.

Airikiṇa, as the name of the administrative unit (*Pradeśa* or *Vishaya*), occurs in three stone inscriptions found at Eran.[4] The first is an inscription referring to the Gupta emperor Samudragupta. It is now preserved in the Indian Museum, Calcutta. The second is the Boar Image inscription (*in situ*) of the first regnal year of the Hūṇa king Toramāṇa. The third inscription is that of a Śaka king, Śrīdharavarmā, a ruler of this region in the 3rd Century A.D. It is incised on a stone pillar bearing another inscription of

2. *Ibid*, Pl. XI, Fig, 18.
3. Cunningham, *Archaeological Survey Report*, Vol. XIV, Plate XXXI.
4. In one of the votive inscriptions at Sanchi also the name 'Erakaña' occurs (*Epigraphia Indica*, Vol. II, p. 375.) This name has also been found on a clay sealing recently obtained from the Eran excavations.

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Goparāja, a chief of the Gupta king Bhānugupta. We learn from these inscriptions that the name Airikiṇa (prākrita *Erakañya*) was applied both to the region and to its capital town.

Now the question arises as to who issued these coins bearing the old town-name of Eran. We know of similar coins from Kauśāmbī, Ujjainī, Tripurī, Māhishmatī, Vārāṇasī, etc. bearing the names of the respective cities. This has led some scholars to believe that these coins were issued by the independent city-states of the respective towns similar to those of ancient Greece. It, however, appears more probable that these coins were issued by the banker-guilds (*nigamas* or *śreṇis*) who were run on corporate lines in ancient India. They were empowered by the State to issue their independent coins bearing their characteristic symbols and the locality names. Names of some of the *nigamas* have been found on the coins of Takshaśilā and Kauśāmbī.

The rest of the copper coins from Eran do not bear any inscriptions. Some of the square copper coins from Eran represent the old *kārshāpaṇas* of India, having a standard weight of 80 *rattis* (=144 grains). These exhibit some typical symbols of Eran. The number of punch-marked copper coins from Eran is pretty large. The recent excavations at Eran have yielded a hoard of 3,268 coins, mostly of copper and some being silver-coated. It seem that there was a mint at Eran for a large-scale production of copper coins of particular types.

Eran, and the rest of the present Sagar district, was included in the Maurya empire, followed by the Śuṅga dominion. Agnimitra, the eldest son of Pushyamitra Śuṅga, is known to have ruled at Vidiśā in the 2nd century B. C. the Mālavikāgnimitra, a drama of the great Sanskrit poet Kālidāsa, gives some detailed account of Agnimitra's rule. The famous Buddhist stūpas at Sāñchī near Vidiśā, built during the Śuṅga-Sātavāhana regime, received donations from the inhabitants of Eran, besides the others hailing from Vidiśā, Ujjainī and several other towns and villages. After the Śuṅga rule this region was ruled over by the Sātavāhanas, whose coins and several inscriptions are known to us from Malwa. There was a constant struggle

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for supremacy between the Sātavāhanas and the Western Kshatrapas during the early centuries of the Christian era. Some coins bearing the names of kings Valāka and Viśākhadeva have recently been discovered at Vidiśā. Similarly coins of several rulers of the Nāga dynasty have been found in large numbers in Vidiṣā and Eran. It appears that at least the major part, if not the whole, of the present Sagar district was included in the kingdom of Vidiśā during this period. Vidiṣā was connected with Eran by the main route coming from Kauśāmbī in the north-east and Ujjainī in the west.

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CHAPTER III

Gupta Period

The beginning of the fourth century A. D. saw the rise of a new power —the Gupta dynasty. Samudragupta, the illustrious son of the Gupta monarch Chandragupta I, carried his arms in the central and south India and vanquished several kings. His glorious achievements are recorded in his Allahabad pillar inscription. Only one more inscription of Samudragupta is so far known. It was discovered at Eran in 1875. The inscription is incised on a rectangular red sandstone piece and is written in the Brāhmī characters of the Gupta period. There are in all 27 lines written in chaste Sanskrit verses. The first 6 lines are completely effaced. Due to damage in the stone the remaining lines are also partly broken in the beginning and so also the last part of the inscription. The inscription refers to the valorous achievements of Samudragupta. It probably mentions his wife (Dattadevī) as a perfect consort, enjoying a happy family life. The last part of the inscription tells us that some meritorious act was performed at Eran by Samudragupta to augment his fame. Due to the damage in the stone we are not in a position to say as to what this deed was. This town in the 'Airikiṇa Pradeśa' has been called in the inscription as *svabhoganagara* (pleasure town).[1]

Samudragupta probably visited Eran more than once and stayed there for sometime. It appears from his Eran inscription that Samudragupta visited the place in his old age in accompaniment of his wife, sons and grandsons (*bahuputrapautra*). Besides its beautiful surroundings the location of Eran was on the border of the eastern Malwa (*Ākara*) on the main route joining Malwa with the Vatsa kingdom. It was a strategic point of

1. J. F. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, Pp. 18 ff.

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political significance[2] and it was, therefore, in the fitness of things that Samudragupta selected this place for his sojourn. This practice was followed by some of his successors also.

After Samudragupta his son and successor, Chandragupta II Vikramāditya, is known to have come to Vidiśā and Udaigiri. His inscriptions have been discovered in the Udaigiri caves and also at Sāñchī. The well-known figure of the Boar-incarnation of Vishnu in one of the Udaigiri caves near Vidiśā depicts the god rescuing the goddess Earth. This scene is supposed to represent the deliverance of the *Rājyalakshmī* of the Guptas from the clutches of the foreign Śaka rulers. These Śakas had grown powerful enough to rule over the Vidiśā-Eran region in the third and fourth centuries A. D. Two inscriptions of the Śaka king Śrīdharavarmā are known to us, one from Sanchi and the other from Eran.[3] Recently another stone inscription referring to the Śakas has been discovered at Eran.

After the death of Samudragupta these Śakas regained their power, which was eclipsd during the time of the Gupta emperor. One of the Śaka chiefs grew so impetuous as to demand the hand of Dhruvadevī, the wife of Samudragupta's eldest son Rāmagupta. The latter being a coward yielded to this nefarious demand of the Śaka chief. His younger brother, Chandragupta, with his unusual adroit, killed the Śaka prince and saved the prestige of his family. After this he is known to have brought to an end the life of his inglorious brother Rāmagupta and eventually married Dhruvadevī. The depiction of the Boar incarnation delivering the Earth, which probably signifies the above event, became quite popular with the Gupta artists. Not only at Udaigiri, but also at Eran and other places of central India, several such figures have been discovered. It may be surmised that the two large size statues of Varāha and Nrisiṁha found near the Vishnu temple at Eran and some other statues at Eran were carved during the time of Chandragupta II.

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2. Recently from the Eran excavations has been obtained one inscribed clay sealing. It bears in the Gupta Brāhmi character the inscription *mahādaṇḍanāyaka Siṁhanandi* (of Siṁhanandi, the Chief of Army and Police). cf. the name Siṁhanāda, the Commander-in-Chief of king Harsha.
3. V. V. Mirashi, *Corpus Inscriptionum Indicarum*, Vol. IV (Part I), pp. 13 ff and part II, pp. 605 ff.

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Chandragupta Vikramāditya completely uprooted the Śaka-Kshatrapa dynasty of Western India, which had ruled for a long period of over three centuries in western Malwa, Gujarat and Kathiawar. It appears that some Śaka princes during their hegemony had occupied parts of land in the eastern Malwa and its borders also. Śrīdharavarmā's record at Eran is inscribed on the Goparāja's pillar. In this inscription Śrīdharavarmā is called a Māhakshatrapa, having achieved great fame through his valour. His father's name is given as Śakananda and that of his commander as Satyanāga, a resident of Mahārāshṭra. The term 'Māhārashṭra' here finds the epigraphic mention for the first time. The inscription is partly damaged. It is dated in the 27th regnal year of Śrīdharavarmā. The name of Eran in this inscription is given as *Erikiṇa*.

Apart from the two inscriptions of Śrīdharavarmā, referred to above, we know nothing about him or his family. After the defeat of the western Kshatrapas at the hands of Chandragupta II we do not hear of any Śaka ruler in central India. After Chandragupta II the Sagar region remained for a pretty long time in the Gupta empire. An inscription of the time of Kumāragupta I, son and successor of Chandragupta II, has been found at Udaigiri near Vidiśā. It is dated in the Gupta year 106 (=425 A. D.), the period when the Gupta empire was in its full glory. During the last days of Kumāragupta I and the early days of his son, Skandagupta, the foundations of the Gupta empire were shaken by the sweeping storms of the barbarous Hūṇas from Central Asia. Skandagupta with his commendable efforts was successful in checking them for some time. But his successors could not face this menace. After the death of Skandagupta a portion of the Gupta empire on the west and south-east was occupied by the Hūṇas. From another inscription found at Eran, dated the year 165 (=484 A. D.), we know that this area was still included in the Gupta domain. The name of the Gupta emperor, as given in the inscription, is Budhagupta. His feudatory, Suraśmichandra, was ruling over the land between the Yamunā and the Narmadā, the extensive tract of land including Eran. The local governor at Eran was Mātrivishṇu. According to the inscription he, along with his brother Dhanyavishṇu, caused to be erected a flag staff (*dhwaja-stambha*) in honour of Lord Vishṇu whose temple already

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existed there. The stone-pillar 47 feet in height bearing this inscription stands just in front of the Vishṇu temple. The pillar is surmounted by a two-armed figure of Garuḍa, the *Vāhana* of Lord Vishṇu, carved both in the front and the back, holding a snake in his hands.

By the close of the fiifh century A. D. the Hūṇas had penetrated right up to the Sagar district. Their chief, Toramāṇa had established his supremacy over the eastern Malwa. One of his inscriptions dated in his first regnal year has been found at Eran. It is incised on the colossal Boar image and records the construction of a temple, to enshrine this image, by Dhanyavishṇu of Eran after the demise of his elder brother Mātrivishṇu. It is not known whether Mātrivishṇu died while fighting against the Hūṇa army of Toramāṇa or died a natural death. But this much is clear that Toramāṇa at this time (close of the fifth century) was the lord of Eran and the region around. He has been called 'Mahārājādhirāja' in the Eran inscription.

After the death of Toramāṇa in the beginning of the sixth century A. D. his son Mihirakula succeeded him. He was more cruel than his father. Kalhaṇa, the writer of *Rājataraṅgiṇī* has equated him with the lord of Death. Mihirakula overran the country right from Kashmir to Malwa. One inscription, bearing his 15th regnal year, has been found at Gwalior. We know from the Mandsaur inscription of Yaśodharman that Mihirkaula was routed by him and was compelled to run away towards Kashmir. This happened sometime between 525 and 528 A. D.

Another notable inscription at Eran on the pillar containing the inscription of Śaka Śridharvarmā bears the Gupta date 191 (=510 A. D.). It records that a chief named Goparāja came to Eran in accompaniment of the powerful Gupta king Bhānugupta and after fighting bravely died in the battle-field. His devoted wife burnt herself on the funeral pyre of her husband. This inscription reveals that Bhānugupta, the last ruler of the main Gupta dynasty, probably made final efforts to free the eastern Malwa region from the Hūṇas. He may have personally come to Eran with his army led by the chief Goparāja. It seems that this battle of

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Eran against the Hūṇa king (Mihirakula) proved unfavourable to the Guptas, who lost their able chief Goparāja in the field. This decisive battle may have been faught in or shortly before 510 A. D. The Hūṇas may have continued to occupy this area for sometime, possibly till the defeat of Mihirakula at the hands of Yaśodharman of Mandsaur.

In this inscription Goparāja has been referred to as the son of Mādhava and daughter's son of 'Śarabharāja'. This Śarabharāja probably hailed from the eastern border of the present Madhya Pradesh having his political seat at Śarabhapur. Another important feature of this inscription lies in its being the earliest epigraphic record referring to the custom of *satī* in this country.

One more inscription of the Gupta period is incised on the pedestal of anothor Boar image from Eran. It mentions the names of Śrī Maheśvaradatta and Varāhadatta, the two donors of the image. These two may have been the father and the son or brothers.

The district of Sagar can thus claim to have produced the largest number of stone inscriptions of the Gupta period so far known from any other single site in the whole of India. Three of these bear dates, two in the Gupta era and the third in the regnal year of the Hūṇa king Torāmāṇa. So far as the architectural and sculptural art of the Gupta period is concerned we have some outstanding examples preserved at Eran. The remains of the simple structure of the Vishṇu temple, originally built during the reign of Chandragupta II, can still be seen *in situ*. The roof of this temple, having an interior lotus-decoration, has been found near the Eran village. Several pillars bearing pūrṇaghaṭa, foliage, bell and kīrtimukha motifs and the huge *dhwaja-stambha* surmounted with *garuḍa* standing in front of the main temple, are the typical relics of the Gupta age. Similarly the main statue of Nṛisiṁha, Gajalakshmī, Śeshaśāyī Vishṇu, etc., eloquently speak of the artistic achievements of the age. A series of panels depicting the scenes from Krishṇa's early life can also be seen here. The Goparāja pillar shows a couple seated on a sofa under a flowering tree. The figures are finely carved and probably represent Goparāja and

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his devoted wife. A statue of the Ardhanārīśvara form of Śiva and another image of Skandamātā, both of the 6th Century A. D., may also be mentioned in this connection. They have been found in the Sagar town and are now preserved in the Sagar University Museum.

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CHAPTER IV

Early Medieval Period

After the end of the Gupta-Hūṇa rule, the history of this area is shrouded in mystery. The Hūṇas may have caused considerable destruction to the flourishing town of Eran and its monuments. We do not hear any more of Airikiṇa either in later literature or in inscriptions and coins. As we learn from the itinerary of the Chinese pilgrim Hiuen Tsang, the major part of Bundelkhand was known as 'Jajhoti' or 'Jejākabhukti' in the 7th century A. D. and it seems that during the time of Harshavardhana it comprised the extensive region between the two rivers, the Yamunā and the Narmadā. The entire Sagar region was included in Jajhoti. According to Hiuen Tsang the kingdom of Jajhoti lay outside the boundary of Harsha's empire. It appears that the ruler of Jajhoti, acknowledged the suzerainty of Harsha. But probably when the latter was engaged in war with the Chālukya ruler Pulakeśin II Jajhoti declared its independence. The Chinese pilgrim seems to have visited Jajhoti after the retreat of Harsha from the south.

Hiuen Tsang has given some account of the land of Jajhoti (Chih-chi-to) and its people. He says : the land is fertile and a variety of corns, fruits and flowers are produced here. People are of a soft and pious nature and are intelligent. Most of them are non-Buddhists and only a few profess Buddhism. Many scholars from far off lands visit this country and are honoured by the king, who is a Brāhmaṇa by caste.[1]

After the death of Harsha we are in dark about the history of this

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1. Watters ,*Yuan Chwang*, Vol. II.

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region. A branch of the Gurjara-Pratihāra dynasty was ruling in Malwa towards the end of the 7th century A. D. In the beginning of the 8th century the Rāshṭrakūṭas of Deccan had grown powerful. One of their kings, Dantidurga, conquered the Gurjara kingdoms of Nandipura and Malwa and occupied some lands further east of Malwa. Govinda III, the Rāshṭrakūṭa king, about 800 A. D. conquered Ḍāhala (modern Damoh and Jabalpur districts). The first quarter of the 9th century saw a long struggle for supremacy among the three main powers, the Rāshṭrakūṭas, the Gurjara-Pratihāras and the Pālas.

By the end of the 9th century A. D. major part of Jajhoti passed under the Chandellas. They belonged to a Kshatriya clan claiming descent from the Moon. Kālinjara, Mahobā, Ajaigarh and Khajuraho were the main strongholds of the Chandella rulers. Their kingdom normally extended from the Dhasān (old Daśārṇa) river in the west to the eastern limits of Baghelkhand in the east and from the river Yamunā in the north to almost the source of the Ken river in the south. During their glorious days the western boundary reached even upto the Chambal river. Numerous inscriptions of these rulers have been found mostly in the upper part of this tract. No inscription of this dynasty[2] is, however, known from the district of Sagar so far. But it can undoubtedly be said that a major part of it was included in the Chandella kingdom during the ascendancy of their power. Dhanga (954-1022 A. D.) was the first notable independent Chandella monarch. He had assumed the title of *Mahārājādhirāja* after throwing away the yoke of Pratihāra domination. The boundaries of his kingdom extended upto the Yamunā river in the north, Gwalior in the north-west and Vidiśā in the south-west. Three more powers, besides the Chandellas, had by this time arisen in central and western India: the Kalachuris, the Paramāras and the Chālukyas. There were constant wars for supremacy among these four powers. In the 10th Century A. D. the Paramāras had established their power in Malwa. In the next century

2. Several Chandella inscriptions from the border districts are known : (1) stone inscription of the time of Paramardi from Madanpur, 30 miles north of Sagar in the Jhansi district, (2) Copper-plate grant of Paramardi from village Semra, 9 miles west of Shahgarh in the Banda tahsil of Sagar, (3) and (4) Sati pillar inscriptions from Bāmhni and Salaiyā in the Damoh district.

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they seem to have occupied a part of the Sagar district east of Vidiśā. The Chandella king Mahendravarmā (1129-63 A. D.) conquered this region and Vidiśā from the Parmāras. But soon after he had to surrender the land to the Chālukya ruler Siddharāja Jayasiṁha, who had marched against the Chandellas and had reached upto their capital Mahobā. The supremacy of the Paramāras was challenged by the well-known Chandella king Paramardideva, who recovered from them the Vidiśā region sometime after 1272 A. D. Parmardi was a powerful ruler and entertained ambitions to consolidate and extend the Chandella rule. But his hopes were shattered by a crushing defeat inflicted upon him by Pṛithvīrāja III, the Chāhamāna ruler. This, however, brought a great calamity to the Hindu power in northern India and paved the way for Muslims, who were rapidly advancing from the north-west towards the east under Shihābuddīn Muhammad Ghorī and his general Qutubuddīn. After the death of Pṛithvīrāja and the conquest of Ajmer in 1192 the Muslims succeeded in the further occupation of large tracts of lands in the north and central India.

In so far as the Paramāras of Malwa are concerned one stone inscription of the time of king Jayasiṁhadeva was discovered inside the fort of Rāhatgarh, district Sagar. It is dated in Vikram Saṁvat 1312 (=1256A.D).[3] From this record it appears that the western part of the Sagar district was probably included in the kingdom of the Paramāra king Jayasiṁha. He could not have enjoyed this position for long on account of the constant raids of the Yādavas, the Baghelas and those of the Muslims under Balban.

The third important power of the times, which was connected with our district, was the Kalachuri or the Haihaya dynasty. Their main centre was Tripurī (modern Tewar) near Jabalpur. These rulers were known as the Kalachuris of Chedi or Ḍāhala. This main dynasty was founded by Kokalla about the middle of the 9th century. A. D. There were other branches of the Haihayas ruling over several parts of the country. An inscription on a sandstone sculpture, now preserved in the Sagar University Museum, mentions a king Śankaragaṇa of the Kalachuri dynasty. We do not know about the original find-place of this inscription. It is said that

3. H. C. Ray, *The Dynastic History of Northern India*, Vol. II, p. 903.

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the sculpture bearing this inscription, alongwith quite a large number of other stone pieces, was brought there from some unrecorded lacality during the last century. Most likely their place of origin is the Sagar district. The inscription in question is the earliest Kalachuri epigraph so far known. On the palaeographic grounds this inscription can be assigned to the 8th century A. D. It records a religious act by a lady called Krishṇā Devī.

King Śankaragaṇa is mentioned in the inscription with his full royal titles. He is referred to as meditating on the feet of Vāhurāja[4]. Taking the word as Vāmarāja, Prof. V. V. Mirashi identified him with Vāmadeva, mentioned in several records of the Kalachuris and in one of the Chandella inscriptions. He thinks that this Vāmarāja or Vāmadeva may have been the founder of the northern Kalachuri branch and may have flourished towards the close of the 7th Century A. D. In the absence of more definite evidence, nothing can be said in the matter.

Three other kings of an early Kalachuri family ruling in the northern Mahārāshṭra and parts of Malwa are known. They are Krishṇarāja, his son Śankaragaṇa and his son Buddharāja. We know that the Chālukya ruler Mangaleśa defeated Buddharāja and conquered his dominions. After this incident Pulakeśin II completely drove the Kalachuris out from Mahārāshṭra. The latter proceeded to the eastern Malwa and parts of the Sagar and Damoh districts in the 7th Century A. D., where they may have carved out small principalities. They suffered another defeat at the hands of Chālukya Vinayāditya. His grandson, Vikramāditya II, married two Kalachuri princesses. The Kalachuris maintained their prestige by marrying their daughters to another supreme power of this period, the Rāshṭrakūṭas.

The Kalachuri dynasty of Tripurī acquired a great stability. It lasted for about 400 years. Some of the kings of this dynasty, Kokalla I, Yuvarāja Lakshmaṇarāja, Kokalla II, Gāṅgeyadeva and Lakshmīkarṇa, were great military leaders and administrators. The prestige of the dynasty was enhanced by these rulers. The discovery of some interesting copper coins

4. Other readings suggested are Varmarāja, Vāmarāja and Vāgharāja. But none of these appears to be correct.

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of king Gāṅgeyadeva in the Sagar district in the year 1912 indicates the close association of this region with that well-known ruler of the Kalachuri dynasty.

During the Chandella-Kalachuri regime, the district of Sagar witnessed great religious and artistic activity. Śaivism was the chief religion of the people, although followers of Śāktism, Vaishṇavism and Jainism were also numerous. Remains of several artistic temples of the typical *śikhara* style have been found at Pāli, Pithoriā, Khimlāsā, Bamorā, Rehlī, Rangīr, Deorī, Bīnā, Bārā, Marha-Pipariā and several other places in the district, Most of these are Śaiva relics. Beautifully carved sculptures of Śiva, Vishṇu and other gods and goddesses of the Hindu pantheon and a good number of Jaina statues have been found at these and several other sites. They are usually made of the local sandstone. Besides the images of a religious nature, sculptures depicting purely secular aspects of human life have been discovered in large numbers. Plastic art flourished during this period in all its glory and embellishment.

An inscription dated Vikrama Saṁvat 993(=936A. D.) has been found at Pithoriā. It indicates that a temple of Śiva-Pārvatī was constructed there in that year. Another inscription on a stone pedestal in the old temple of Pālī is dated in Vikrama Saṁvat 1161 (=1105 A. D.)

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CHAPTER V

Sagar during the Muslim, Maratha and British Rule

In about 1023 A.D. Rājā Nihāl Shāh of Jalaun took possession of Sāgar including about 330 villages surrounding it. Nothing is known about his successors who might have ruled here during the next few centuries. By the close of the 13th century A.D. the entire area comprised in the present Sagar district was occupied by the Muslims[1]. Udān Shāh, a scion of the family of Ḍāngīs is, however, said to have made the first settlement on the present site of Sagar town in 1660. He founded a village known as Parkoṭā, which now forms a part of the town, and also built a small fort. His grandson, Pirthīpat, was a weak ruler and a man of licentious habits. It was during his reign that Rājā Chhatrasāl of Panna sent his sons, Hirde Shāh and Jagat Rai, against him. Pirthīpat offered no resistance and surrendered his dominion with its head-quarters at Garhpahrā. He was thereafter allowed to live peacefully at Parkoṭā.

In 1733 the territories of Chhatrasāl were invaded by Muhammad Khān Bangash, the Mughal Subedar of Malwa. But with the help of Peshwā Bājī Rao of Poona, Chhatrasāl repulsed this attack. Pleased with this prompt help of the Peshwā, Chhatrasāl adopted him as his son and gave him one-third of his possessions. In 1734 Peshwā Bājī Rao, who by that time had also become the ruler of Malwa, entered into a sort of military alliance with Hirde Shāh and Jagat Rai for mutual safety.

While departing from Sagar, Peshwā Bājī Rao appointed Govinda Rao Bundelā to govern the territories which were given to him by

1. Silver coins of the Tughlaqs and of the Mughal rulers Akbar, Aurangzeb and Shah Alam have been discovered in various parts of the Sagar district.

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Chhatrasāl. Govinda Rao administered the affairs successfully and by 1760 he was able to wrest the outlying tracts of Sagar and also the land comprising Damoh. It was he who built the present fort of Sagar. Under him the Sagar town flourished and ultimately became the capital of the surrounding territories. Govinda Rao was killed by the Afghāns. As a reward to his noble services his family was granted the Sagar town with its surrounding region, free of revenue, by the Peshwā.

After Govinda Rao came his son Bālājī Rao, and the latter was succeeded by his son Raghunāth Rao, also known as Appā Sāheb. During the reign of Ragunāth Rao in 1799 Sagar was attacked by Amīr Khān Pindārī. In the course of this attack Sagar perhaps saw its worst days. The whole town was put to fire and the inhabitants were insulted, tortured, looted and butchered. The invader was soon driven off by the local ruler with the help of an army of the Rājā of Nagpur.

After the death of Raghunāth Rao in 1802 his wives, Rādhā Bāi and Rukmā Bāi, managed the affairs of the dominion with the assistance of their agent, Vināyak Rao. In 1814 Sagar was again plundered by the armies of Sindhia from Gwalior.

In 1818 during the Governor-generalship of Lord Hastings the dominion comprising Sagar and Damoh districts passed into the hands of the British. The widows of Raghunāth Rao were given pensions. In March, 1842 there was an upsurge against the British rule led by the Bundela chiefs, Madhukar Shāh and Jawāhar Singh. But they were later on overpowered.

When Lord Ellenborogh became the Governor-general he effected a few administrative changes and appointed entirely new officers to administer the Sagar territory. Later on in 1852 this region was re-merged into the North-Western Provinces. Ultimately the area formed a part of the Central Provinces.

In June, 1857 commenced what is now known as the First War of Independence. During this period Sagar and the surrounding territories

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posed a problem to the British rulers. Sagar at this time was of strategic importance. The regiments stationed at Sagar were the 31st Native Infantry commanded by Major Hampden, the 42nd under the command of colonel Dalzell, the third irregular cavalry and some gunners. The overall command was in the hands of Brigadier Sage.

On 8th June, 1857 the inhabitants of Sagar came to know about the heroic deeds of Mahārānī Lakshmī Bāi of Jhansi. Her troops had killed Captain Gordon, Deputy Commissioner of Jhansi, and also some other Europeans stationed over there. Meanwhile the Rājā of Bānpur gathered his troops at Lalitpur and surrounded the Deputy Commissioner of Chanderi. At the same time it was heard that the Rājā of Shāhgarh was also making preparations for war aginst the foreigners. The 'loyalty' of the Indian soldiers under the command of European officers was now suspected, as at times they were found conspiring to murder their officers.

As a first step to face the situation, Major Gaussen, with a small force, was sent towards Chanderi. On reaching Malthone he found that the passages to the north were already blocked by the troops of the Rājā of Bānpur. After receiving a reinforcement of 400 men from Sagar, he proceeded to attack the fort of Bala Bahut situated on the southern border of Chanderi. Somehow he succeeded in his attempt. Thereafter he, alongwith the accompanying detachment, returned to Sagar. Meanwhile most of the European officers and men stationed at Sagar had taken shelter inside the fort. They had taken hold of the treasure of the District Office and all the arms that they could collect.

After returning to Sagar Major Gaussen sent some troops towards Tehri. They reached there after overcoming many difficulties. Ultimately with the help of Muhammad Ali Khān, Mukhtār of the Rājā of Bānpur, they succeeded in restoring order in the area. Thereafter they proceeded towards Sagar.But on the way they were captivated by the Rājā of Shāhgarh who, after confining them for three months, freed them.

On July 1, 1857 most of the troopers of the 3rd cavalry stationed at

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Sagar became rebellious. Likewise Sheikh Ramzān, the senior Subedār of the 42nd, followed by all his men, raised the Muhammadan flag. They attacked and looted the houses in cantonments. Later on they decamped towards Shāhgarh.

The Rājās of Bānpur and Shāhgarh, who had already become rebellious, now solicited the support of several chiefs of Sāgar, Damoh, Jabalpur, Mandla and Narsinghpur. Most of them promptly came forward. With the combined help they attacked Khurai and Binaikā where they were also supported by the local Indian officers. Later on the Rājā of Bānpur occupied Nariaolī while the Rājā of Shāhgarh captured Garhākoṭā.

The condition of the Sagar district had thus become very critical. Sagar proper was perhaps the only place which was held intact by the British. The rest of the district was practically in the hands of Indians.

In the beginning certain unsuccessful attempts were made to overpower the 'rebels'. Colonel Dalzell lost his life while attacking the Nariaoli rebels on the 18th September. Similarly some troops were sent against the rebels at Bhapel. But they were not successful and were forced to retreat after suffering casualties.

It was only after the arrival of the force of Sir Hugh Rose towards the end of Jaunary, 1858 that the British officers started gaining ground. On 31st January his troops repulsed the attack of the Rājā of Bānpur. On February 3, Rose arrived at Sagar. It was on this day that the European officers, residing inside the fort, heaved a sigh of relief and came out of the fort and settled down in their respective houses. By the first week of March Rose was able to overpower the opposition. Most of them were captured and prosecuted. Bakhat Bali, the Rājā of Shāhgarh, surrendered and was sent to Lahore as a State prisoner. Delan Shāh, the Rājā of Bānpur, was arrested and hanged. The Indian officers, land-holders and others who had helped the British, in one way or the other, were given suitable rewards.

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After the year 1858 the Sagar district in the Central Provinces became a part and parcel of the British empire. It had to go through various administrative changes effected by the rulers from time to time. The Sagar town became a cantonment centre due to its strategic position. A college was also opened here, which was later on transferred to Jabalpur. The Police Training School for the State has been another important centre established at Sagar, which has been rendering useful work.

Among the notable literary figures of the period under review may be mentioned the name of Padmākara Bhaṭṭa, a resident of Sagar town. He has been recognised as one of the greatest Hindi poets. His numerous poems in Brajabhāshā, especially those depicting the delicate dalliances of Rādhā and Kṛishṇa, or those sung in the praise of Gaṅgā, are well-known for their melody and sweetness.[2]

The history of the period will remain incomplete without mentioning the name of Dr. Hari Singh Gour, the scholar-barrister of Sagar. His numerous contributions to the legal, political and religious thought of the country constitute an eloquent testimony to his profound learning and wide experience in various fields. And more so, is the University of Saugar, a great dream of Dr. Gour, now fully realised. As the Founder-Vice-Chancellor of this University he established it in the year 1946 and since then this institution has been making rapid progress in various branches of higher learning.

Sagar can also boast of being the birth-place of Pandit Ravi Shankar Shukla, the first Chief Minister of Madhya Pradesh, the Founder-Chancellor of the Saugar University and a great builder of the present State of Madhya Pradesh.

On August 15, 1947 India achieved her Independence. The occasion marked a great national rejoicing. The people of Sagar with the rest of the country heaved a sigh of relief. The history of the Sagar district after the attainment of 'svarājya' is the history of gradual development in all spheres of life.

2. On the 16th and 17th February, 1964 the Padmākara Jayanti has been celebrated at Sagar with great eclat under the auspices of the Hindi Department, University of Saugar.

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CHAPTER VI

Excavations at Eran

The excavation work at Eran was started in the year 1960 by the Department of Archaeology, University of Saugar, under the author's direction and it is still continuing. During these years several mounds were exposed yielding material of considerable archaeological interest. On the basis of the stratigraphy and the collected material a sequence of four cultures has been obtained. These broadly classified four Periods indicate certain sub-divisions also. The four main Periods are as follows :

Period I (Chalcolithic)	c. 2000 B.C. to c. 700 B.C.
Period II A (Early historical)	c. 700 B.C. to c. 200 B.C.
Period II B	c. 200 B.C. to c. 1st cent. A.D.
Period III	c. 1st cent. A.D. to c. 6th cent. A.D.
Period IV	Late Medieval, upto 1800 A.D.

The cultural equipment of the different periods is briefly enumerated below :

PERIOD I

The earliest culture, Chalcolithic in nature, is characterised by the presence of microliths, painted pottery and copper. Among the microlihs the predominant type is the parallel-sided blade, sometimes serrated; and other types, occurring less frequently, being lunates, points, fluted cores and flakes. The rare use of copper was attested to by two fragmentary celts. A Neolith piece with a sharp edge has also been unearthed.

The different ceramic wares of the Period were dominated by the Red ware, mostly painted in black over red exterior. The painted motifs, with

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a few exceptions, are geometrical. A few sherds in this ware contained incised decoration. The other ceramic industry of the Period was Black-and-Red ware, painted in white over black interior, the types represented in this ware mostly being dishes. Another important ware of the Period was the Grey ware which is also wheel-made. It is sometimes painted in black and rarely in red. Thinner sherds of this ware were usually of finer fabric. This Grey ware does not seem to have any similarity in fabric, types and painted motifs either with the well-known Painted Grey ware of the Gangetic valley or with the Neolithic Burmished Grey ware of South India. On the contrary it seems to form an integral part of the Chalcolithic Culture at the site, as it contains types and painted motifs, not different from those of the contemporary Red ware. A few fragmentary channel spouts were also recovered. These spouts tend to indicate some sort of affiliation of these people with the ancient Iran. Several types of pottery from Eran are akin to the pottery obtained from the contemporary levels at Maheshwar and Navadatoli in the Khargon district of Madhya Pradesh.

The other finds of the Period include beads in stone, shell, paste, jasper, steatite and terracotta, broken terracotta human and animal figurines, fragments of terracotta bangles and toy cart wheels, and a very interesting circular gold piece (diam. 9″; weight 20 grains). This gold piece probably served as the medium of exchange for the Chalcolithic people.

In all six floor levels were noticed in this period, the earliest one being laid immediately over the black clay. The floors of irregular shape were made of rammed yellow clay mixed with kankar. Sometimes burnt clods of clay were also crushed into the floor. On the basis of other Chalcolithic sites, it can be said that the Chalcolithic people at Eran were living in ordinary huts having mud-walls. The compact floors were made with the help of mud and lime. The cow-dung seems to have been used to keep the floors smooth. The people may have been conversant with agriculture. Apart from this, they had a fairly good knowledge of pottery-making, the preparation of various types of beads of clay and some precious stones and of making implements of stone.

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The most significant discovery of this Period is a mud defence wall and a moat. The defence wall, as revealed from excavations, is 154 feet wide and 21 feet deep. This wall contained potsherds, copper celt, beads and other objects of the Chalcolithic period only. The discovery of the wall explains the unusual depression in between the main mound and the multitudes of mounds to the south of Eran. Almost up to the end of the Period IIA the habitation seems to have been restricted inside the mud defence wall, with only scattered habitation outside. It was in the period III that the area of habitation was extended towards the south. Again in period IV the habitation became restricted to the main mound where, in a late phase of the Period, a massive stone fortification wall was constructed at the height provided by the previously existing mud defence wall. The defence wall served two purposes. Firstly it enclosed the town on the southern side, providing artificial protection in that direction. Secondly the depression created by digging the nearby area for preparation of the mud wall naturally took the form of a moat. The excess water of the river may have passed through the moat and thus saved the habitation from the floods and attacks of the outward enemies. The width and maximum depth of the moat is 120 ft. and 18ft. respectively.

By Carbon-dating this Chalcolithic period at Eran has been bracketted between C. 2000 B. C. and 700 B.C.

PERIOD II A

This Period was marked by the Black-and-Red ware, different in shape and fabric from the one noticed in the preceding Period, and by the introduction of iron. This ware is thinner and unpainted. A few sherds, having affinity with the Chalcolithic painted Black-on-Red, continued to occur in this Period, while the other Chalcolithic ceramic wares were totally absent in the levels of this Period. One sherd of N. B. P. ware was also noticed at the late level of the Period. Early punch-marked and tribal coins were obtained from this phase. A circular lead piece bearing the seal mark of king Indragupta 'Raño Indagutasa' inscribed in the Mauryan Brāhmī script was recovered from a late level of this sub-Period. It gave the name of a king who ruled over Eran

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about 200 B. C., but who was so far unknown to Indian history.

No structural remains of this Period were, however, encountered, though brick-bats and stones occurred frequently. The other finds of this Period comprised terraocotta human and animal figurines; beads of terracotta, stone and shell; miscellaneous objects of baked clay, stone, copper and iron and fragments of bone pins and shell bangles.

PERIOD II B

This sub-Period was characterised by the gradual disappearance of the Black-and-Red ware of the preceding sub-Period, and by the absence of Red polished ware occurring in the succeeding Period. The pottery mostly consisted of plain red ware, the commonest type being bowls with incurved rims. A few sherds were painted in black over red with simple horizontal bands.

A hoard of 3,268 punch marked coins, belonging to 2nd 1st cent. B.C. has been discovered in the earliest level of this sub-Period. Most of the coins of this hoard are of copper and some bear silver coating. The entire hoard of these coins showing various symbols is under detailed study. The other finds of the sub-Period included terracotta animal and human figurines; iron objects, beads in terracotta, shell and carnelian; shell bangles and bone objects. One floor of burnt bricks of unusual size ($20''X16\frac{1}{2}''X2\frac{3}{4}''$) was discovered. Pieces of tiles indicated their use in this Period.

Period III

This Period was marked by the total disappearance of the Black-and-Red ware and the occurrence of the Red Polished ware throughout the levels. The bulk of the pottery, consists the simple Red ware, sometimes painted in black over red with horizontal lines. The occurrence of knife-edge-bowls in Red ware was also noted in this period. The other finds of the Period included silver and copper punch-marked coins ; coins of the Kshatrapas, Nāgas, of the Gupta king Rāmagupta and of the Indo-Sassanian rulers. In addition to the two previously known types (Lion & Garuḍa) of Rāmagupta's coins, two additional types of the

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coins of this king have been found The other finds include beads of terracotta, carnelian glass, paste, chalcedony, crystal and shell ; one small stone image of Mahishamardinī Durgā; miscellaneous terracotta, copper, iron and stone objects, shell bangles, bone pins, terraoctta human and animal figurines, a silver ring and bone and terracotta dice in cubical and rectangular forms.

The most significant find of the Period is a circular clay sealing depicting Gajalakshmī in the upper half. The goddess is standing with one hand resting at the thigh and the other raised. There is a *prabhāvalī* around her head. Two elephants standing on either side, with their trunks raised, are seen anointing the goddess (*Lakshmī Abhisheka*). In the lower half of the sealing is a Brāhmī inscription in two lines in the Gupta Brāmī characters. The inscription reads *Airikiṇe Gomika Visha* (*-yā*) *dhikara* (*ṇasya*).

One of the copper pieces of this period shows the *kīrttimukha* design. Some Hūṇa coins also belong to this Period. Several terracotta female figurines of the early Gupta period show exquisite modelling,. In the last sub-phase were found two damaged human skeletons inside a house. This clearly indicates the disturbed conditions of the time. One recently discovered inscription on a clay sealing reads in the Gupta Brāhmī characters *Mahādaṇḍanāyaka Simhanandi* (*i.e.*, 'of Siṁhanandī, the chief of military and police'). The disovery of this sealing of a mahādaṇḍanāyaka at Eran throws some light on the importance of this town in the Gupta period.

Four structual sub-phases were noted in this Period. The building material consisted of stone, burnt-bricks and tiles. Some of the houses had covered burnt-brick drains.

Period IV

Apart from the structural remains, the massive stone fortification wall was found to belong to the late sub-phase of this Period. The finds of the Period included plenty of glass and lac bangles; misce-

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laneous terracotta, stone, iron and copper objects, a few fragments of shell bangles and the beads of glass, terracotta, jasper and carnelian. Although the occupation of the ancient mound at the site continues to this day, the sequence is practically closed with the construction of the stone fortification wall sometime in the eighteenth century A.D.

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CHAPTER VII

Historical Sites And Monuments

1. ĀBCHAND

This place is twenty-two miles east of Sagar on the Sagar-Damoh road. The Abchand Resverve Block forest, encompassing the ravines of the river Gadherī, preserves on both the banks of the river several abodes of the early cave men in the low lying ridges. Those on the north side are more numerous than those on the south. The rock-shelters here are painted with red, white and cream colours. The paintings exhibit domestic and other scenes, such as those of music, dance, hunting and riding. Various animals, *e.g.* tigers, elephants, dear, buffaloes, oxen, horses and boars are portrayed in interesting ways. There are scenes of hunting and fighting too. Men are equipped with lances, discs and swords. Animal fighting is also shown at several places. At no other place in the district has been found such a large variety of rock-paintings and engravings offering a detailed study.

2. BALEH

In Rehli tahsil of the district, 11 miles north-east of Rehli. An early Medieval inscription at this place refers to the construction of a temple of the goddess Chaṇḍikā. This village, along with several other neighbouring villages, was given as a *Jāgīr* to the Gond-family of Pitaharā by the Marathas in 1747.

3. BAMORĀ

A railway station on the main line of the Central Railway, second from the Bina junction towards Bhopal. It is 57 miles north-west from Sagar by rail. Bamorā used to receive the produce of the Eran parganā.

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There is an old temple of the late Paramāra time here. The sculptures of this temple exhibit good workmanship.

4. BARAIṬHĀ

A village in the Banḍā tahsil, 37 miles north-east of Sagar. There is an old fort on a hillock here. An amica quarry was previously established here and iron vessels were manufactured.

5. BARODĀ

A village 15 miles south-east of Sagar. Remains of a Medieval temple are seen here in the form of various door-jambs and stone-reliefs.

6. BARODIĀ-KALĀN

A village in the Khurai tahsil, 30 miles north of Sagar on the Jhansi road. There is a ruined fort of the late Medieval period in the village.

7. BHAPEL

A village 9 miles from Sagar, on the Rāhatgarh Road. It was the site of an engagement between the British forces and the local people, who fought for independence in 1857. The village has an old temple of Phūlanātha Mahādeva and hence it is also known as Phuler. There is a sacred tank near the temple, in which people take bath and a big fair is held during the month of Kārtika.

8. BĪNĀ

A village in Rehli tahsil, 4 miles from Deori. A large Jain temple of the late Medieval period stands here. A big fair called 'Jalayātrā' is held on Agahana sudī 5 and lasts for eight days. There are numerous Jaina and Brahmanical sculptures of the 11th-12th centuries scattered in the village. Some of these are now preserved in the Saugar University Museum.

9. BINAIKĀ

A village in the Banda tahsil, 24 miles north of Sagar. It was the tahsil-headquarter and the headquarter of the parganā called Binaikā-

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Pāṭan till the year 1861. Tradition ascribes the foundation of Binaikā to the Gonds of Mandla in the fifteenth century A.D. Rājā Bīrsingh Deva, the well known Bundelā chief of Orchhā, conquered it from the Gonds early in the 17th century. In 1730 Chhatrasāl of Pannā ceded this village to the Marathas. A small fort was built here by the Maratha chieftain Vināyak Rao. The village has a large tank which was improved at the end of the nineteenth century.

10. DEORĪ

A town in the Rehlī tahsil on the Karelī road, 40 miles from Sagar and 35 miles from Kareli. It stands on the Sukhchain river. There is an old fort enclosed by the river on three sides. This fort is said to have been built by some Chandella king. The place was formerly called Rāmgarh. The later name, Deori (Sanskrit Devapurī), suggests to an old Hindu temple built here. The relics of this temple, in the form of beautifully carved door-jambs and figures of several gods and goddesses, are still seen here. These can be assigned to the 9th-10th centuries A. D. In the 18th Century, Deori was the headquarter of the tract known as the 'Pañcha mahals' and was in the possession of a Gond ruler, Durgā Singh. Deori remained under the Marathas for a pretty long time. In 1825 it was transferred to the British Government. At first it was the headquarter of a tahsil, but was later on included in the Hatta sub-division. During the War of Independence in 1857, the fort at Deori was held by Durjan Singh Gond. In the early days of the British rule the town was a place of commercial importance. There is a temple of Khāṇḍobā here, which was built by Dhondhū-Dattātreya, a Maratha Brāhmaṇa in the eighteenth century. On Agahana sudī 6, a fire-walking ceremony is held here and lasts for five days.

11. DHAMONI

A village in the Banda tahsil, 29 miles north of Sagar. There is an old fort, of which extensive remains are seen here. The fort encloses a space of about two acres and cammands a beautiful view of the valley of Dhasān (old Daśārna) river. The ramparts are about fifty feet high and fifteen feet thick, having enormous round towers. There are also

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intension works, strengthening the eastern defences, where the magazine and officers' residences were probably located. Under the Muhammadan rule, Dhamoni was an important town. The ruins of numerous mosques and tombs can still be seen here. It is said that a market was held here for the sale of elephants. There is a large tank at a distance of a mile from the fort, from which water was supplied to it through underground pipes. The fort is said to have been built by one Sūrat Shāh, a scion of the Mandla Gond family, at the end of the 15th century. It was taken by Rājā Birasingh, the chief of Orchha, who rebuilt it, and subsquently it passed into the hands of Muhammadans. In 1700 the fort belonged to Chhatrasāl of Panna, and was afterwords taken by the Bhonsalās. In 1818 after the flght of Appā Sāhib, it was invested and taken by a British force. It is locally said that Abul Fazl, the well-known minister of Akbar, was born at Dhamoni, but there seems to be no authority for this statement. Some prominent structures here are the tombs of two Muhammadan saints. The tomb of Balijati Shāh, said to be the *gurū* of Abul Fazl, is more important. The other tomb is supposed to be that of one Ainṭhā Shāh Wali, a Muhammadan saint, who is said to have cursed Dhamoni and the surrounding country, because he could not get water there. His curse is still believed to lie on the country and prevents it from being brought under cultivation. Various legends are current about the tombs of these saints.

12. DUGĀHĀ

A village in the Khurai tahsil, 9 miles from Khurai. There is a small fort here, now in ruins.

13. ERAN

A village on the south bank of the river Bina, a tributary of the river Betwā. Eran is 47 miles west-north-west of Sagar and about 50 miles north-east of Vidiśā. In ancient times Eran lay on the main north-eastern route joining Vidiśā with Kauśāmbī.

Eran can be called to be the oldest historical town in the Sagar district. In early inscriptions and coins its name occurs as *Airikiṇa*.

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From an inscription found at Sanchi we know that the residents of Eran made some gifts to the famous Buddhist Stūpa located there. The word 'erakā' probably refer to a kind of grass, which grows at Eran in abundance. During the Mughal rule Eran was the centre of a pargana consisting of 32 villages, still known as 'Eran-Battisī'.

A number of very important coins and inscriptions have been found at Eran. One copper coin bearing the name of king 'Dharmapāla' is counted among the earliest inscribed coins in India. On the paleographic grounds this coin has been assigned to the late third century B. C. Recently one circular lead piece bearing the name of another ruler, Indragupta, assignable to the same period, has been discovered at Eran. Local uninscribed copper coins of a number of varieties have been discovered at Eran, attesting to the great importance of this town as a political seat and also as a coin-minting centre.

During the Gupta period Eran became an important military centre. A stone inscription of Samudragupta referring to his good deeds and to his virtuous queen has been found here. Eran has been referred to as a pleasure-town (*svabhoga-nagara*) in this inscription.

At a distance of about half a mile from the present Eran village are seen the remains of a temple of Mahāvishṇu, the great deity of the Gupta emperors. This old temple seems to have been built by Chandragupta Vikramāditya. A colossal image of Vishṇu now stands in the central dilapidated temple. Towards its right stands the shrine of Varāha and to the left that of Nṛisiṁha. The statue of Varāha measurers 16'X11'. There are decorative bands carved on its body. The right tusk of the boar is holding up a female figure, representing the deliverance of the Earth by the Boar incarnation of Vishṇu. The statue bears a Brāhmī incription of the first regnal year of the Hūṇa king Toramāṇa. The inscription refers to the construction of a temple by Dhanyavishṇu, the younger brother of Eran's governer Mātrivishṇu.

The third temple of Nṛisiṁha has almost been destroyed. But the

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image of god Nṛisiṁha is still preserved. In front of the Vishṇu temple stands a *garuḍadhvaja* pillar, 47 feet high, resting on a pedastal, 13 feet square. The shaft is 2 feet 10 inches square upto a height of 20 feet and is then octagonal for 8 feet to the bottom of the capital. The lower portion of the capital is formed of a reeded bell, above which is an abacus surrounded by a square block. The lower half of this is plain, but the upper half presents two lion figures on each face, seated back to back. On the top of the column stands both on its front and back a two-armed figure of Garuḍa, the *vāhana* of Lord Vishṇu. This Garuḍa, with a *chakra* behind his head, is seen holding a serpent in both of his hands, suggesting most probably the crushing defeat of the Śakas by the Gupta monarch Chandragupta II, Śakāri. On the pillar is carved a Brāhmī inscription in the characters of the Gupta period. It is dated in the Gupta year 165 (=484 A. D.) and mentions Budhagupta, the then Gupta emperor. According to this inscription, Suraśmichandra was ruling over the vast region between the Yamunā and the Narmadā rivers. Under him was serving one Mātrivishṇu, who, along with his brother Dhanyavishṇu, erected this column in the honour of Lord Vishṇu during the supremacy of Budhagupta. From this epigraphic evidence it is clear that the Gupta kings held their sway in the eastern Malwa at least till 484 A. D. Towards the close of the 5th Century the Hūṇas, under Toramāṇa, occupied the Eran area for sometime.

Two more inscriptions of great historical importance have been found at Eran. One of them is incised on an octagonal pillar which is in the form of a Śiva-linga. It is dated in the Gupta era 191 (510 A.D.). The inscription refers to the valorous achievements of Goparāja, the commander of Bhānugupta, the Gupta-ruler. In the battle against the Hūṇas Goparāja lost his life and his beautiful wife burnt herself on the funeral pyre of her husband. It is interesting to note that this is the earliest epigraphical reference to the custom of *satī* in India. On the inscribed pillar are seen the figures of a male and a female. These probably represent Goparāja and his wife.

On the same pillar another inscription is engraved referring to a Śaka

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prince called Śrīdharavarmā. His commander Satyanāga is mentioned therein as a resident of Mahārāṣṭra. The name of this Śrīdharavarmā also occurs in an inscription found at Sanchi.

Besides the above remains there are several stone sculptures at Eran exhibiting high artistic attainments of the Gupta sculptors. Among these may be mentioned several stone panels depicting the scenes of Krishṇa-līlā. A number of carved pillars and other architectural and sculptural remains are also preserved at Eran.

14. GARHĀKOṬĀ

A town in the Rehlī tahsil, 28 miles east of Sagar on the Damoh road. It is situated at the picturesque junction of the Sonar and the Gadherī rivers. It is said to have been founded by the Gonds. In the 17th century it passed into the hands of a Rājput chief, called Chandra Shāh, who began to build the present fort. Its old name 'Koṭā' was now changed to 'Garhākoṭā'. After several skirmishes between the Rājpūts and the Marathas, this place was acquired by the British in 1861. The fort is now partly in ruins. The most remarkable part of the ruins is a lofty tower, about 100 ft. high. It is said that this tower was built by Rājā Mardān Singh in compliance with the wishes of his wife, who had a desire to see the lights of Sagar and Damoh from its summit. There are a number of temples and stone-terraces leading down to the river. In 1867 Garhākoṭā is stated to have been one of the most flourishing places in the district. But the town gradually lost its commercial importance.

15. GARHAPAHRĀ

A village in Sagar tahsil, 6 miles north of Sagar on the Jhansi road. It is known as the old Sagar and was formerly the capital of the Dangi chiefs of Sagar, who built the fort there. The capital was removed to Sagar by the Maraṭha chiefs after the Dangis had been ousted. On a hill nearby is a temple of god Hanumāna, in whose honour a fair is held on each Tuesday in the month of Āshaḍha. Below the hill to the north there is a small lake called Motī Tal. There are also the remains of

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Shīsh Mahal, the summer residence of the Dangi chief. There is a small square two-storey building with pieces of glass of various colours stuck into the masonary.

16. GAURJHĀMAR

28 miles from Sagar, this place shows the remains of a Gond fort built in the seventeenth century A.D. About a mile to the east of this village are the remains of an ancient town known as Garhiā.

17. HĪRĀPUR

A village in the Bandā tahsil, 47 miles north of Sagar on the Kanpur road. It has a small fort in fairly good condition. Iron-ore deposits are found in its neighbourhood and there has been an iron-melting industry here.

18. JAISĪNAGAR

A large village in the Sagar tahsil, 21 miles south-west of Sagar. It was founded about 1670 A.D. by Rājā Jaisingh, the ruler of Garhapahrā, who gave it his name and built a fort, now in ruins. This village was the headquarter of the parganā, comprising 51 villages.

19. KANJIĀ

A village in the Khurai tahsil, 69 miles north-west of Sagar. The founder of this village was a Bundelā chief, whose son Shāhjū built the fort, which now stands on an eminent position. The Bundelā chiefs are said to have held the Kanjiā tract from the emperors of Delhi. The village has an old Īdgah constructed in 1631 A. D., as is evident from an inscription on it. During the time of Chhatrasāl, the famous Bundelā chief, a great battle is said to have been waged here. The graves of the dead are pointed out in a place called Ganj Shahid, which is now held sacred. Kanjia was the headquarter of the parganā to which it gave its name.

20. KHIMLĀSĀ

A village in the Khurai tahsil, 41 miles north-west of Sagar. The town

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is said to have been founded during the Mughal rule. It was afterwards held by Anup Singh, Rājā of Panna. It is surrounded by a stone wall about 20 feet high and contains a fort. Inside the fort is a Muslim tomb with beautifully perforated screen work. There are also an old mosque and an Īdgah, bearing a dated inscription of the Hijrī year 1025 (1616 AD). Several inscriptions in Persian characters are seen in the mosque. Another important building is the Shīshmahal, the upper storey of which is said to have been made of mirrors. In the neighbourhood of the town are some inscribed satī pillars. Khimlasa was formerly reputed for its Sanskrit scholars and Hindū temples. Some remains of the temples have survived to this day. Till 1834 it was the headquarter of the Khurai tahsil and of the Khurai-Khimlasa parganā.

21. MALTHONE

A village in the Khurai tahsil in the extreme north of the district, 40 miles from Sagar on the Jhansi road. It is said to have been founded about 1660 A. D. by an officer of emperor Akbar. Later on it passed into the hands of the Gonds and then to the Rājā of Orchhā. After several administrative changes it was acquired by the British in 1820. During the 1857 war the Rājā of Shāhgarh held this place for several months. A number of Persian inscriptions have been found at Malthone. The number of satī-pillars is also quite large.

22. MARHAPIPARIĀ

A village about 11 miles from Deori. Here one can see the remains of dilapidated temples in the forms of basements, door-jambs, lintels and panels, all made of red stone. In the early Medieval period this place had several temples dedicated to god Śiva.

23. MANKHERĀ

A village between Bina and Bara in the Rehli tahsil. A large number of sculptures found here indicate that there were several temples at Mankhera in the 10th and 11th centuries. A D.

24. NARIĀOLĪ

A village in the Sagar tahsil, 12 miles west of Sagar on the Khurai road.

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In the hillock near the village have been found the rock paintings of early cave men. There is a small fortress at Nariaolī where the people fought against the British during the 1857 War of Independence.

25. PĀLĪ

22 miles north of Sagar, Pālī has a Śiva temple which appears to have been built during the supremacy of the Chandellas. The temple stands outside the village on a hillock. The upper part of the temple is broken. A fragmentary colossal image of Śiva and Pārvatī is kept outside the temple. This was probably the chief image of the temple and was enshrined in the cella of the temple, where a modern Śiva linga is now installed. The ceiling of the temple in the cella is plain. At the entrance is seen a beautifully carved geteway. All the outer walls of the temple are decorated with sculptures representing the eight Dikpālas, nine planets and other gods and goddesses.

26. PAPET

This village is situated 32 miles north of Sagar. During the Chandella period a magnificent temple seems to have been built here. Its numerous remains have been found scattered here and there.

27. PITHORIĀ

A village in Khurai tahsil, 21 miles west of Sagar. There is a ruined fort said to have been built by Rājpūt Umrao Singh in 1750 A. D. There are several Hindu temples of the early Medieval period. A mutilated stone inscription dated saṁvat 992 (936 A. D.) has been found here, referring to the temple of Ambikā and Śiva. Pithoria is known for its glass bangles.

28. RĀHATGARH

A large village in the Sagar tahsil, 25 miles west of Sagar on the Bhopal road. It is situated on the Bina river. A fragmentary inscription dated saṁvat 1312 (1256 A. D.) referring to the Parmāra king Jayasiṁhadeva was found in the fort here. This shows that Rahātgarh was in the possession of the Paramāra kings of Dhār in the middle of the 13th

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century A. D. Subsequently it passed into the possession of the Gond kings of Garhā Mandlā. Rāhatgarh witnessed the change of power several times. From the Marathas it passed into the hands of the British. During 1857 the Nawab of Garhī Āmāpānī became the master of the fort and held it for over a year. The famous fort of Rāhatgarh is situated on a lofty position to the south-west of the town. It is a huge massive building constructed by the Gond Rājās. Most of the buildings of the fort are now in bad state of preservation. But they offer a good deal of interesting architectural study.

About three miles from Rāhatgarh there is a waterfall, nearly 50 feet high and is famous for its natural beauty. The river Bina flows here in a deep bed between bands of polished sandstones. Rāhatgarh is also known for its leather, glass and bell-metal industries. This place was the headquarter of the parganā comprising 134 villages, to which it gave its name.

29. RANGĪR

A small village in the Rehli tahsil, 21 miles from Sagar. It is situated on the banks of the Dehar river and is surrounded by forest. On a hill adjoining the village is the old temple of Harsiddhī Devī. Big fairs are held here during the months of Chait and Āśvin. Ancient sculptural remains are found in the round-about area.

30. REHLĪ

The headquarter of the Rehlī tahsil, 26 miles south-east of Sagar, with which it is connected by a metalled road. Rehlī is situated at the junction of the Sonar and the Dehar rivers. It contains an old fort situated on the Sonar river. It is generally attributed to the Marathas. The remains of the Maratha buildings are still extant. Near about Rehli there are some old Hindu temples. About a mile from Rehli at Paṇḍhalpur is seen a large temple of god Paṇḍharnātha, an incarnation of Vishṇu. Religious fares are occasionally held here. Beautifully carved stone-statue have been found at Rehlī and its neighbouring area. They include the statues of Sūrya, Vishṇu, Indra, Agni, Navagrahas, Nāga-Nāgī, etc.

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31. SAGAR TOWN

Inside the old Artillery Mess in the Cantonment area were preserved beautifully carved sculptures, some of the late Gupta and early Kalachuri periods. There is a Brāhmī inscription of the 8th Century A.D. referring to the king Śankaragaṇa. Other sculptures range in time from the 6th to the 13th Century A.D. These remains are said to have been brought from some ancient temple nearabout. All these pieces have now been shifted to the University Archaeological Museum, Sagar.

The remains of the old fortress called Parkoṭā in the Sagar town are also worth mention. The fortress is said to have been built by the Dangi ruler Udaishāh in 1660 A.D.

In the Archaeological Museum at Sagar, recently started by the University of Saugar, are exhibited about 2,000 antiquities including inscriptions, sculptures, terracottas, coins, seal-sealings, beads, metal objects and stone implements. Most of these have been obtained from excavations conducted by the Univesity at Tripurī (district Jabalpur), Sirpur (district Raipur) and Eran (district Sagar).

32. SANODHĀ

A village in the Sagar tahsil, 12 miles from Sagar on the Damoh road. The village has a small fort. An iron bridge was built here on the Bevas river in 1830 A.D. The iron used in this bridge is said to have been manufactured in the district.

33. SHĀHGARH

A village in the Banḍā tahsil, 43 miles from Sagar on the Kanpur road. It is situated on the right bank of the Lāneh nala at the foot of a lofty range of hills. It is supposed to have been founded by the Gonds about 400 years ago. There is an old fort here built in the Mughal period. In the 17th century, the Bundelas took possession of it. In 1793 Mardān Singh of Garhākotā occupied the village. Shāhgarh was the head-quarter of the parganā to which it gave its name, comprising 115 villages with an area of 300 square miles. Considerable deposits of iron ore are

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found in the vicinity and the iron is melted by indegenous method. A good salt deposit is also found here from which cups and mortars are made. The pottery manufactured here is well-known in the district. There is an old temple of god Siva in the village.

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(b) Temple from Binaika Patan, early Medieval Period.

Plate 9 Inscribed stone slab showing the figures of donors; from Artillery Mess, Sagar 8th century A.D.

Plate 10 (a) Stone slab depicting Navagrahas; from the Sun-Temple, Rehli; early Medieval.
(b) Door-jamb showing decorative bands and couples; from Artillery Mess, Sagar; early medieval.
(c) Torso of a male Nāga figure; from Eran, time about 300 A.D.

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Plate 11 Goddess Vārāhī, the Śaktī of Varāha; from Artillery Mess, Sagar; time 8th century A.D.

Plate 12 16-handed goddess Ambikā; from Artillery Mess, Sagar; 11th century A.D.

Plate 13 Two female figures with attendants, all richly ornamented. Rehli Temple, distt. Sagar; Time 11th century A.D.

Plate 14 (a) Shīshmahal, Garhpahrā.
(b) Naginā Mahal, Khimlāsā.

Plate 15 *ERAN*: General View of the Mound from River.side.

Plate 16 *ERAN*: General View of the excavated structures.

Plate 17 Palaeoliths, Neoliths and Microliths from Eran.

Plate 18 (a) Lead-piece with inscription *Raño Indagutasa*, Eran.
(b) Clay sealing with the old name of Eran.

Plate 19 (a) Coins, etc. obverse; from Eran.
(b) Reverse of the same; from Eran.

Plate 20 Stone objects, Eran.

Plate 21 (a) Copper celt from Eran excavations.
(b & c) Painted pottery pieces, from Eran excavations.

Plate 22 Iron objects; from Eran excavations.

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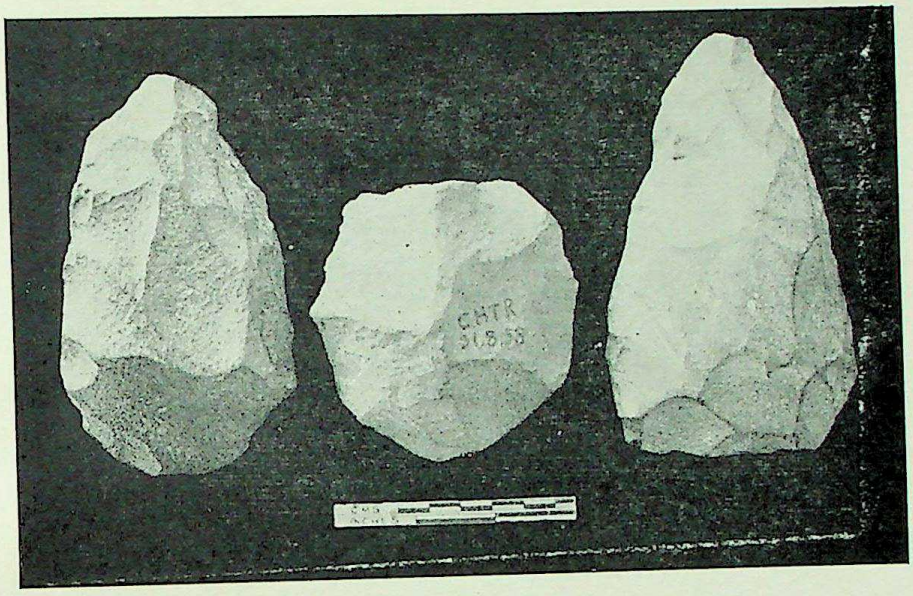
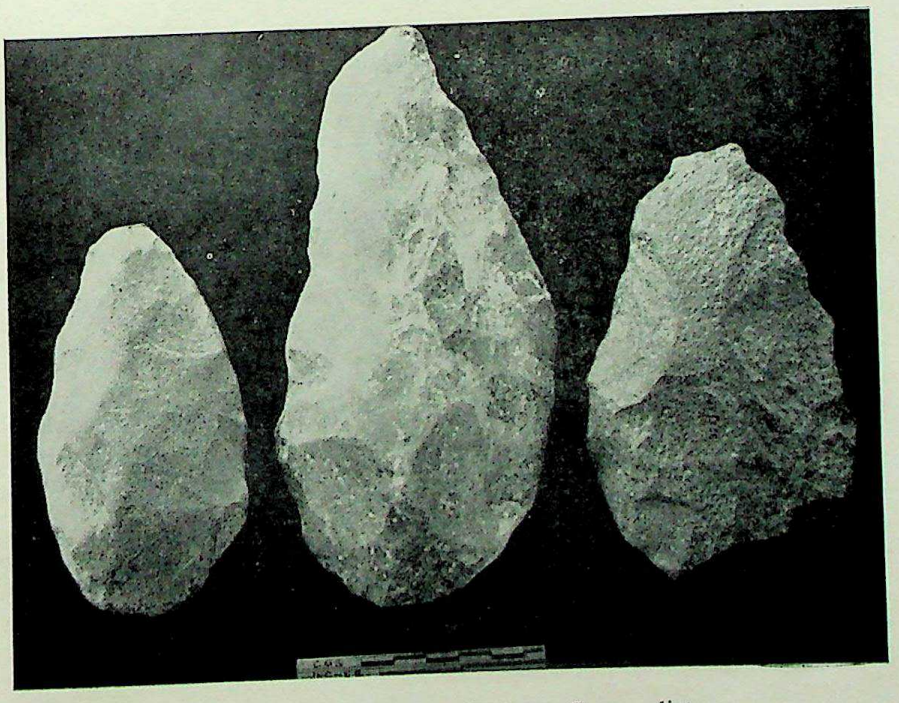
Plate I



(a) Palaeoliths and a Neolith from Sagar District
(1) Handaxe-cum-cleaver (2) Discoid (3) Neolith (*courtesy*: *Dr. Sudhakar Pandey*)



(*b*) Palaeoliths (*handaxes*) from Sagar dist.

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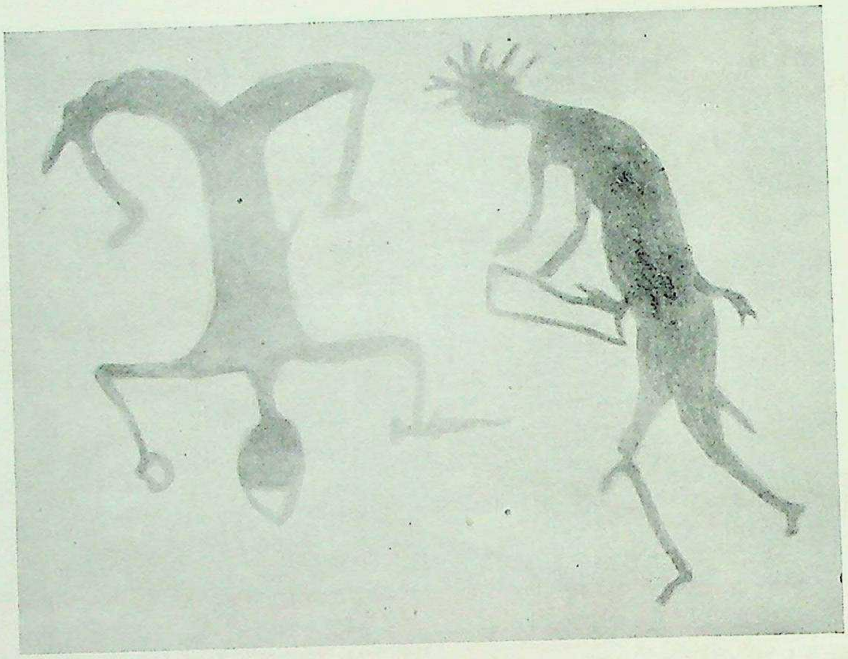
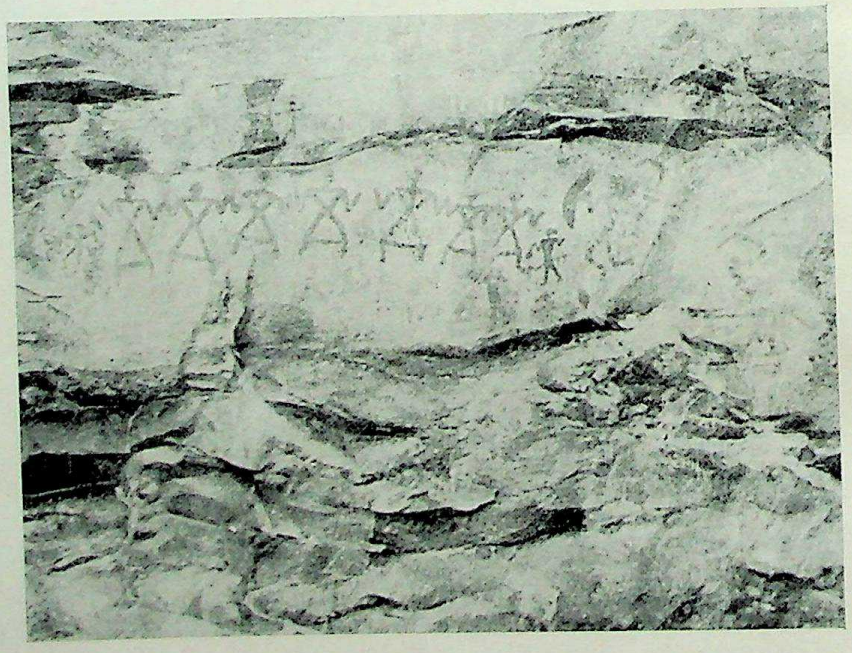
Plate II



(*a*) Rock-paintings from Nariaoli showing an acrobatic scene.



(*b*) Rock-paintings from Ābchand depicting a group dance.

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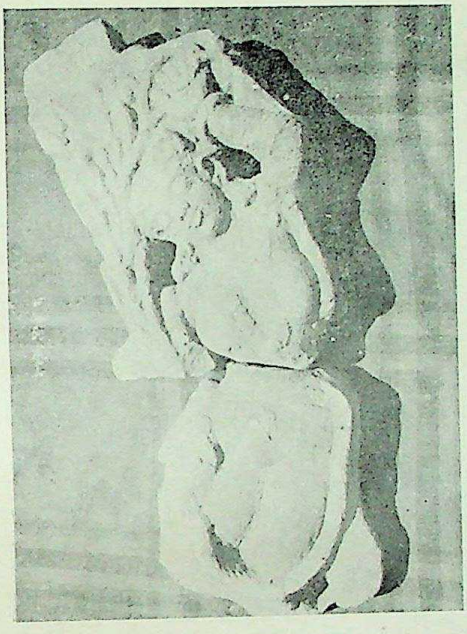
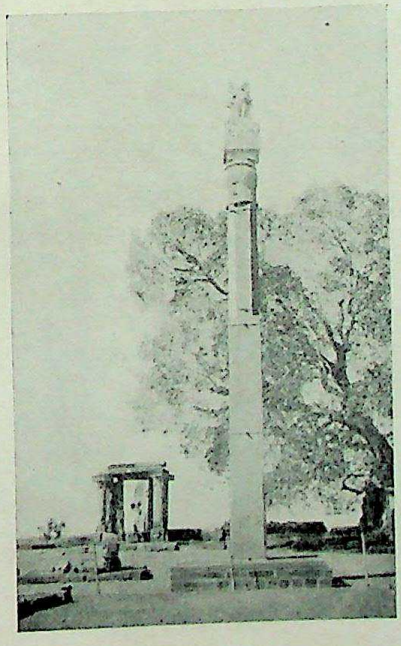
Plate III



(*a*) Lady (Śālabhañjikā) holding the branch of Ashoka tree; from Eran, time 1st century B. C.



(*b*) Stone Pillar (*garuḍadhvaja*) of Budhagupta'sṇme, Eran.

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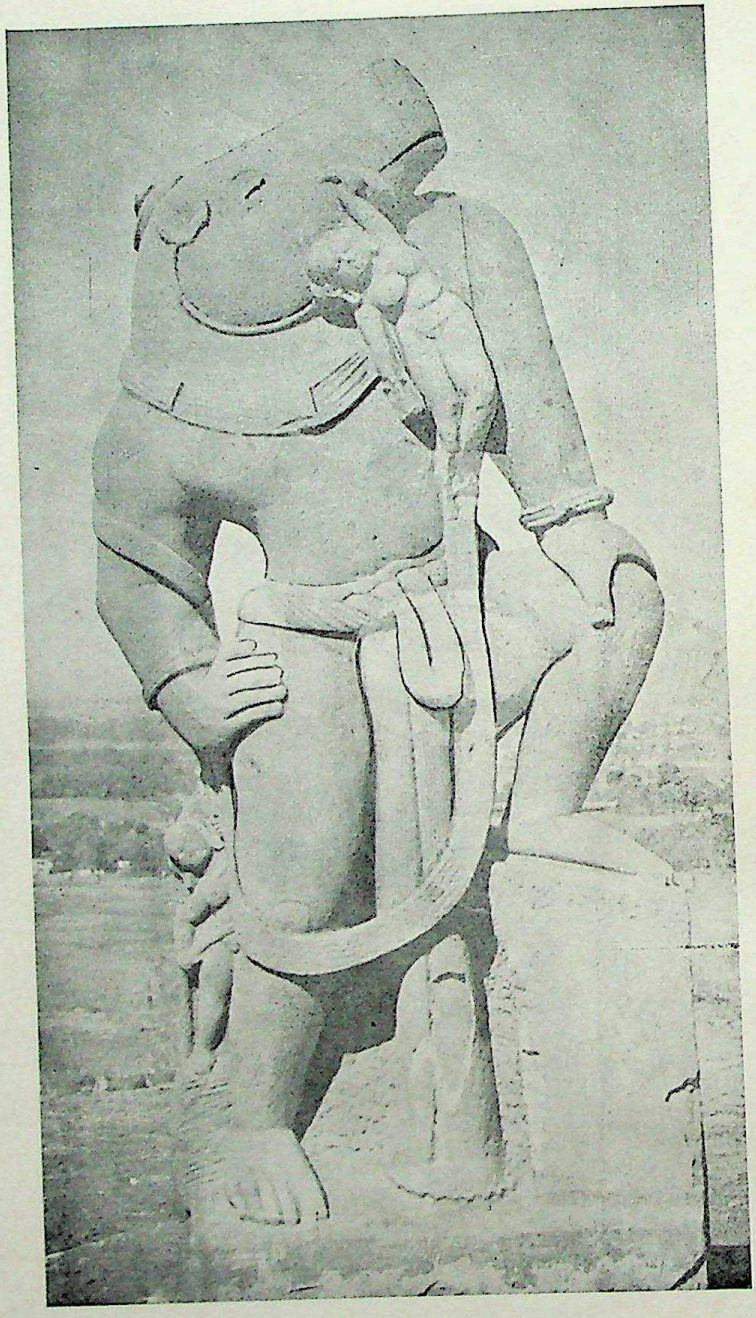

Inscribed stone image of Varāha uplifting the Earth; from Eran, Gupta Period.

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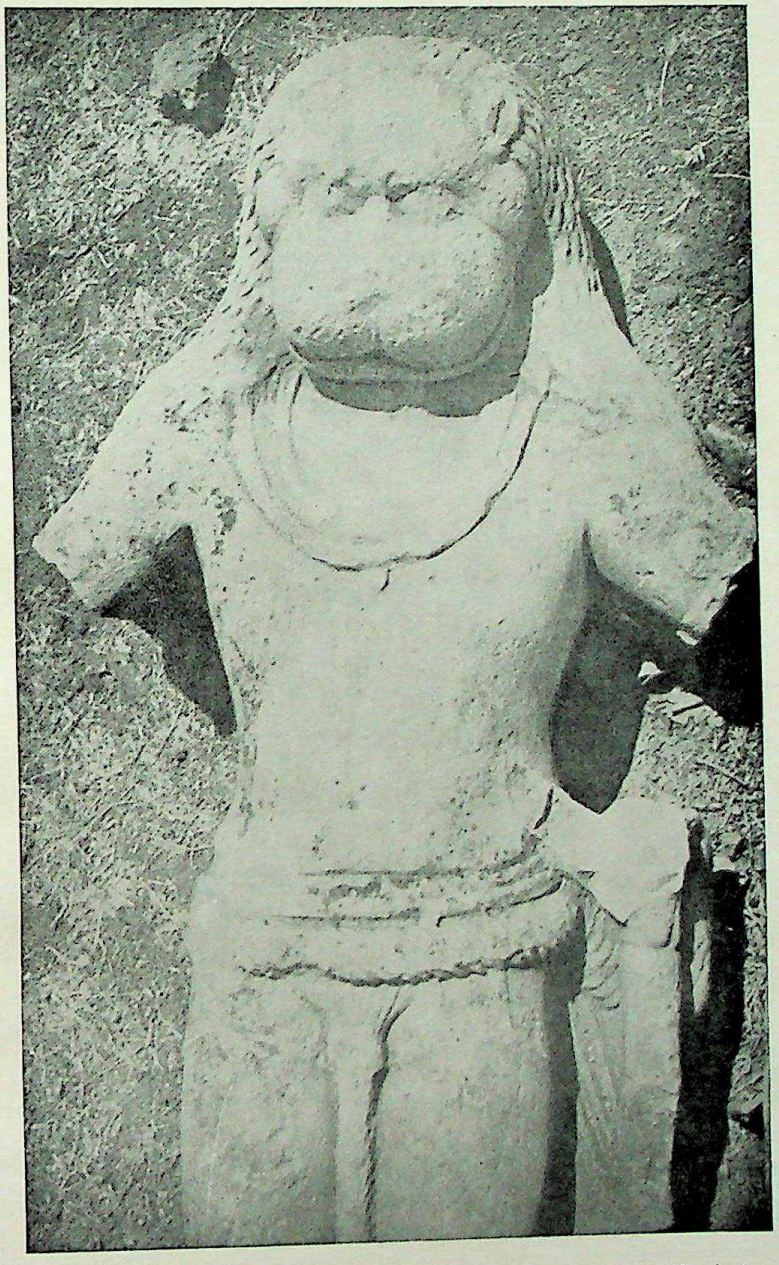

Stone image of Nrisiṁha from vill. Pahlejpur; Gupta Period.

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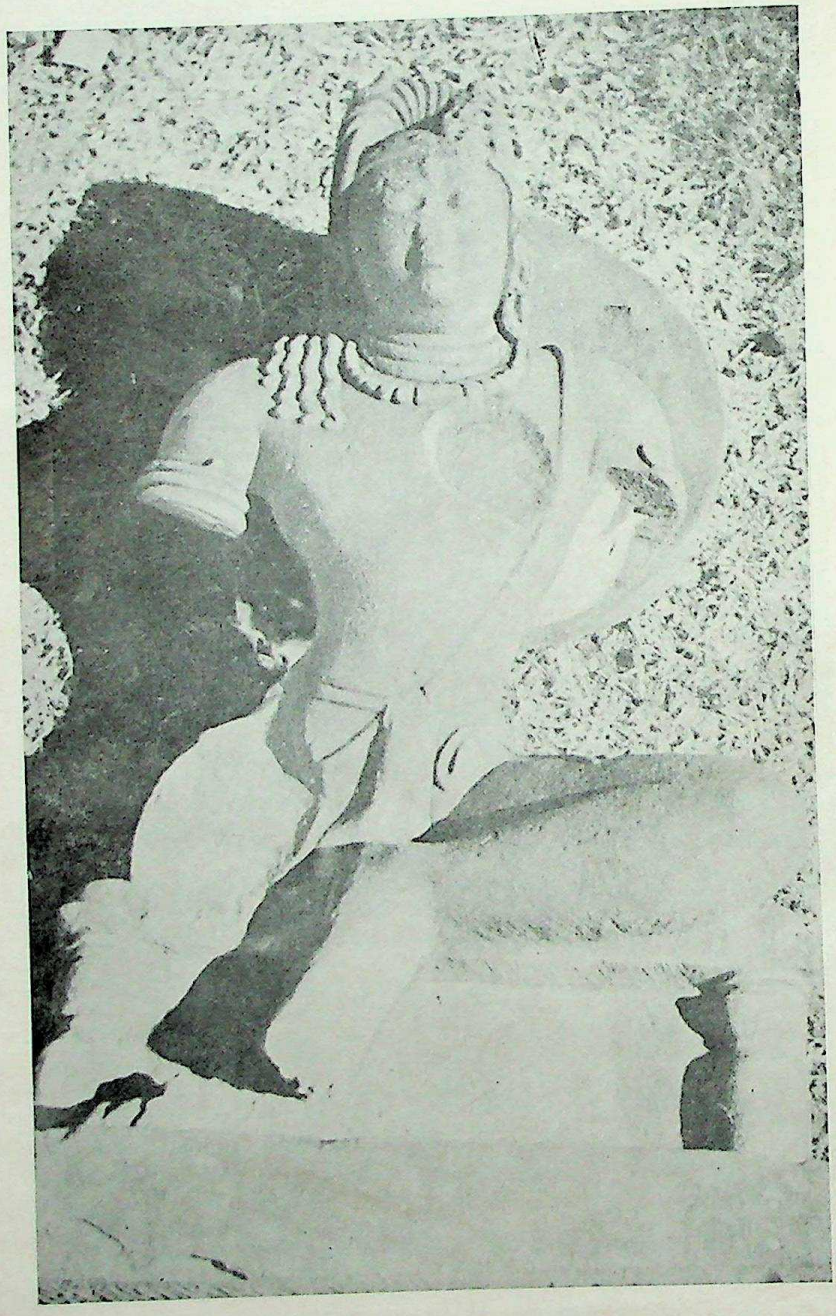
Plate VI



Ardhanārīśvara from Sagar; 6th century A. D.

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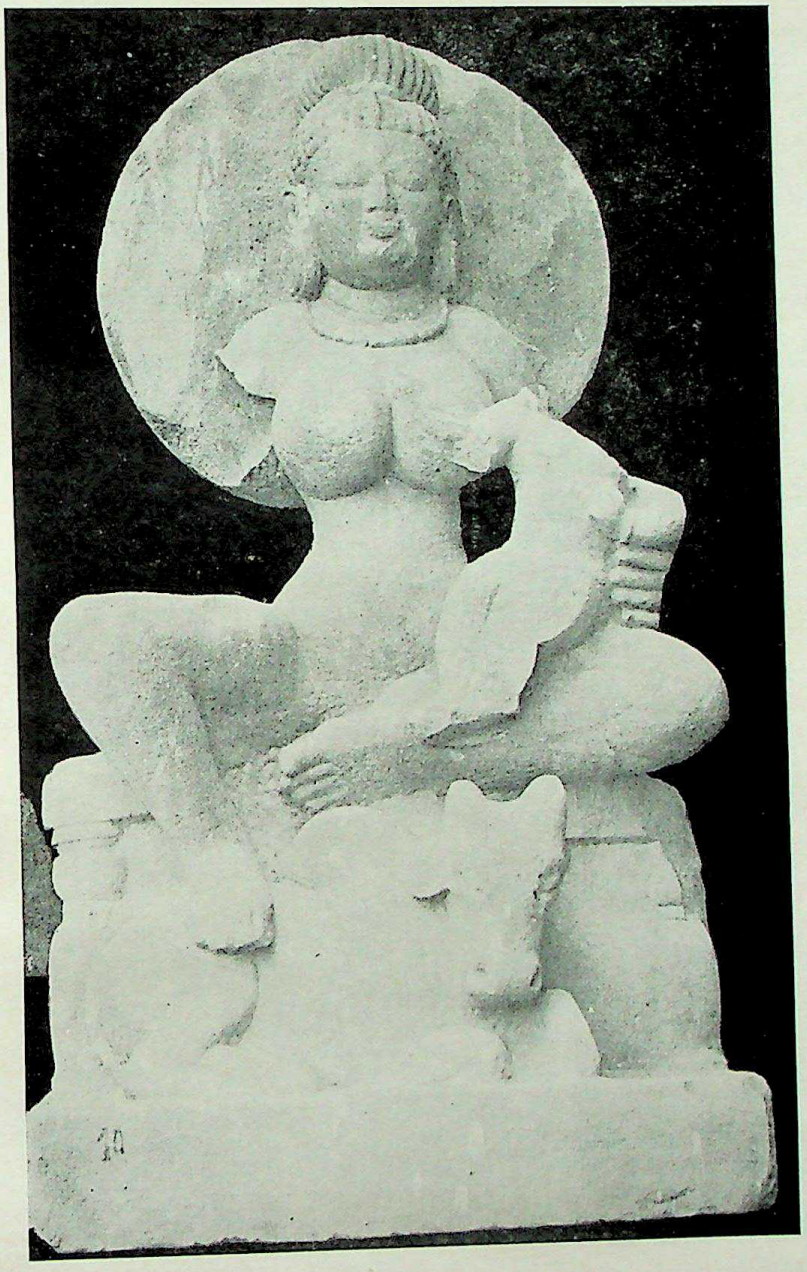
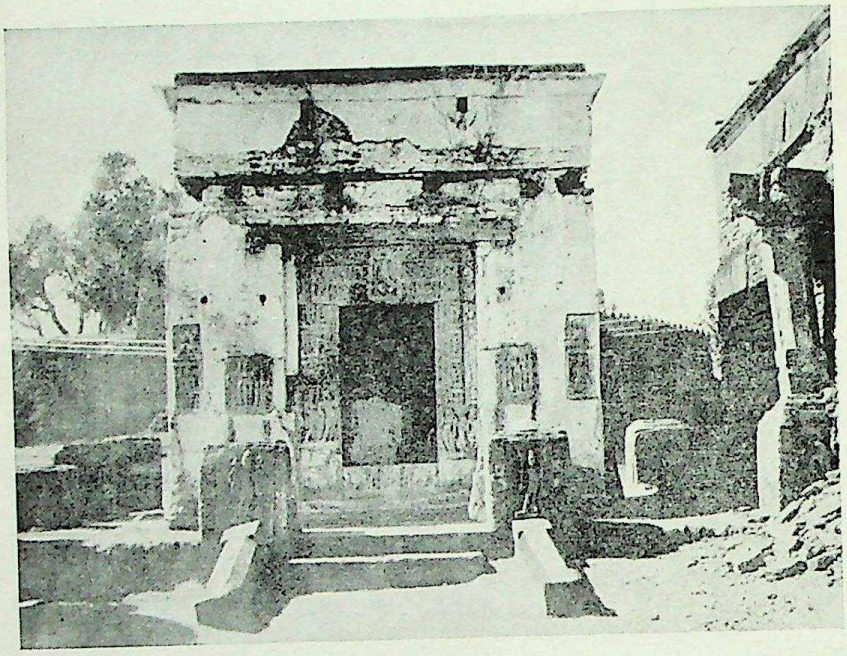
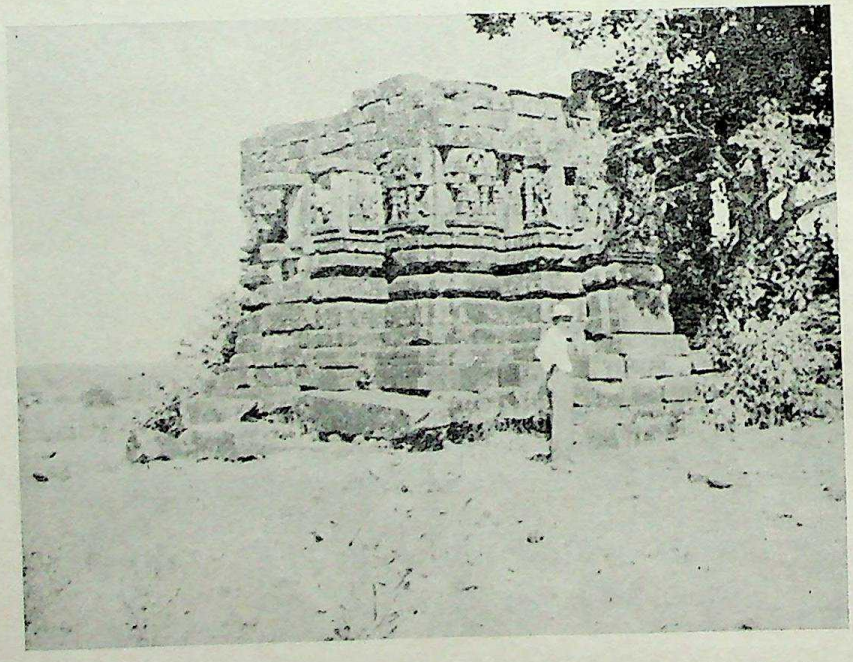


Stone statue of goddess Pārvatī with Kārttikeya; from Artillery Mess, Sagar; 6th century A. D.

CC-0. Agamnigam Digital Presevation Foundation, Chandigarh



(*a*) Sun-temple showing carved doorways, from Rehlī; early Medieval period.



(*b*) Temple from Binaikā Pāṭan, (dist. Sagar); early Medieval period.

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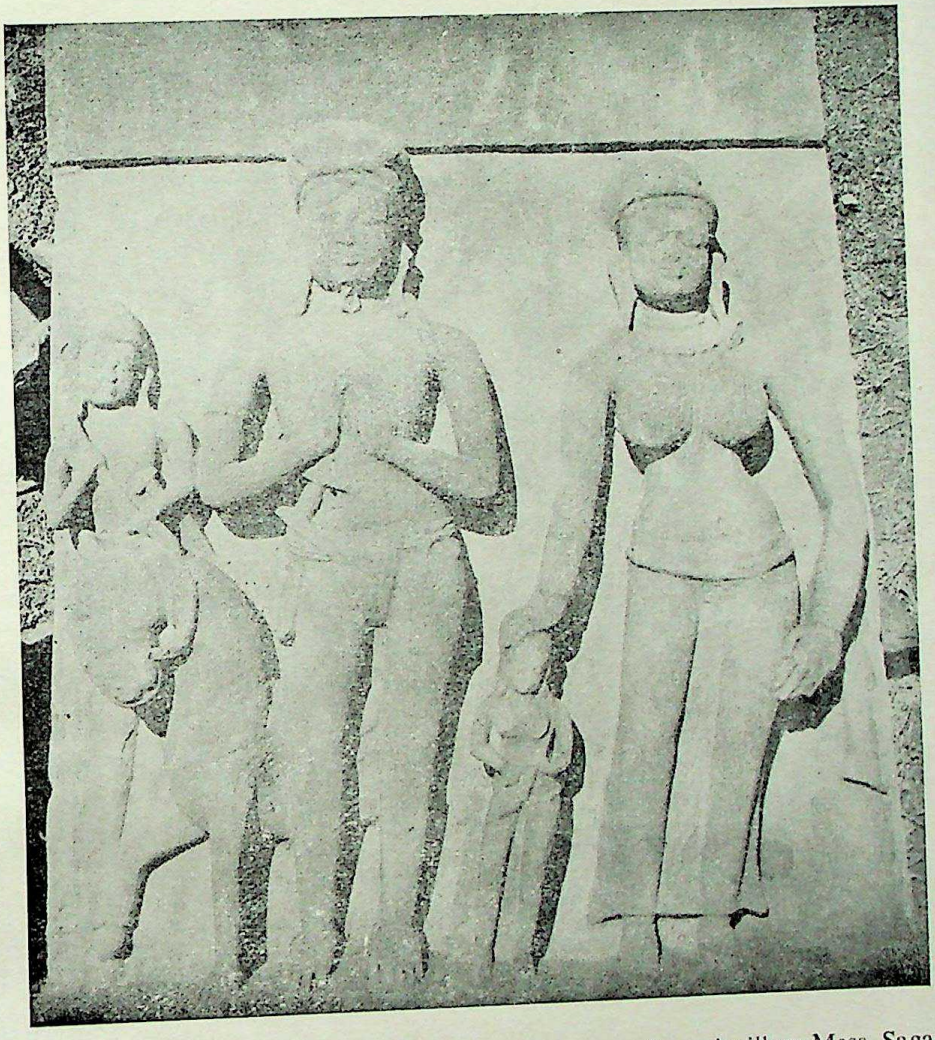
Plate IX



Inscribed stone slab showing the figures of donors; from Artillery Mess, Sagar, time 8th century A. D.

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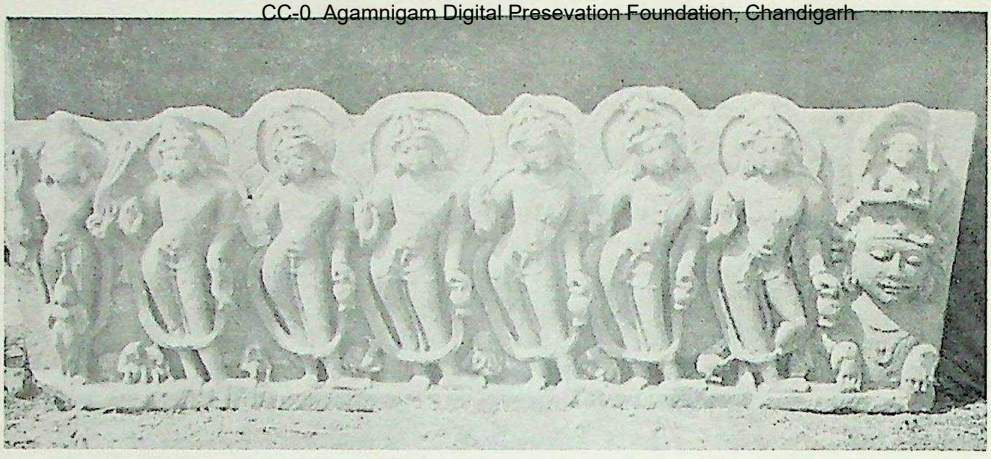
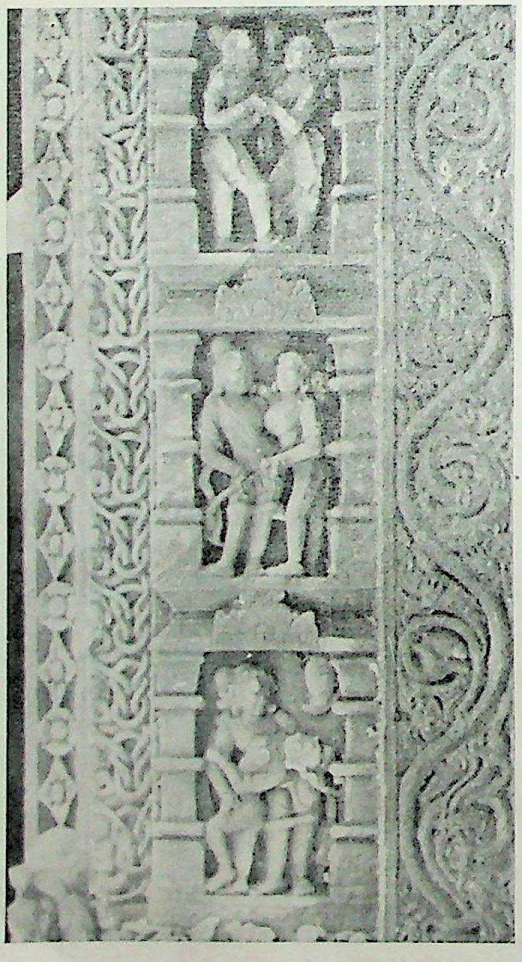
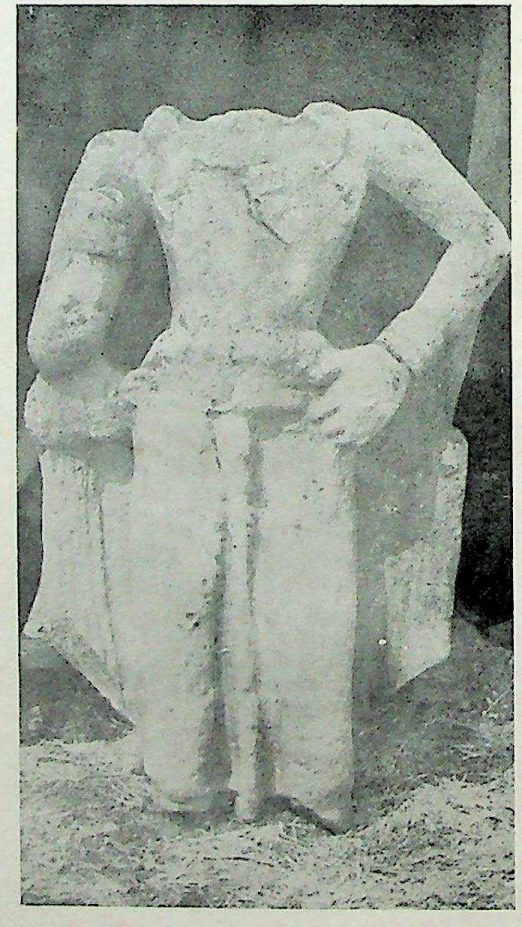


(*a*) Stone slab depicting Navagrahas; from the Sun-temple, Rehli, early Medieval period.



(*b*) Door-Jamb showing Nāga & creeper decorative patterns and the amorous *mithuna* figures; from Deori; 11th century A. D.



(*c*) Torso of a male Nāga figure; from Eran; time about 300 A. D.

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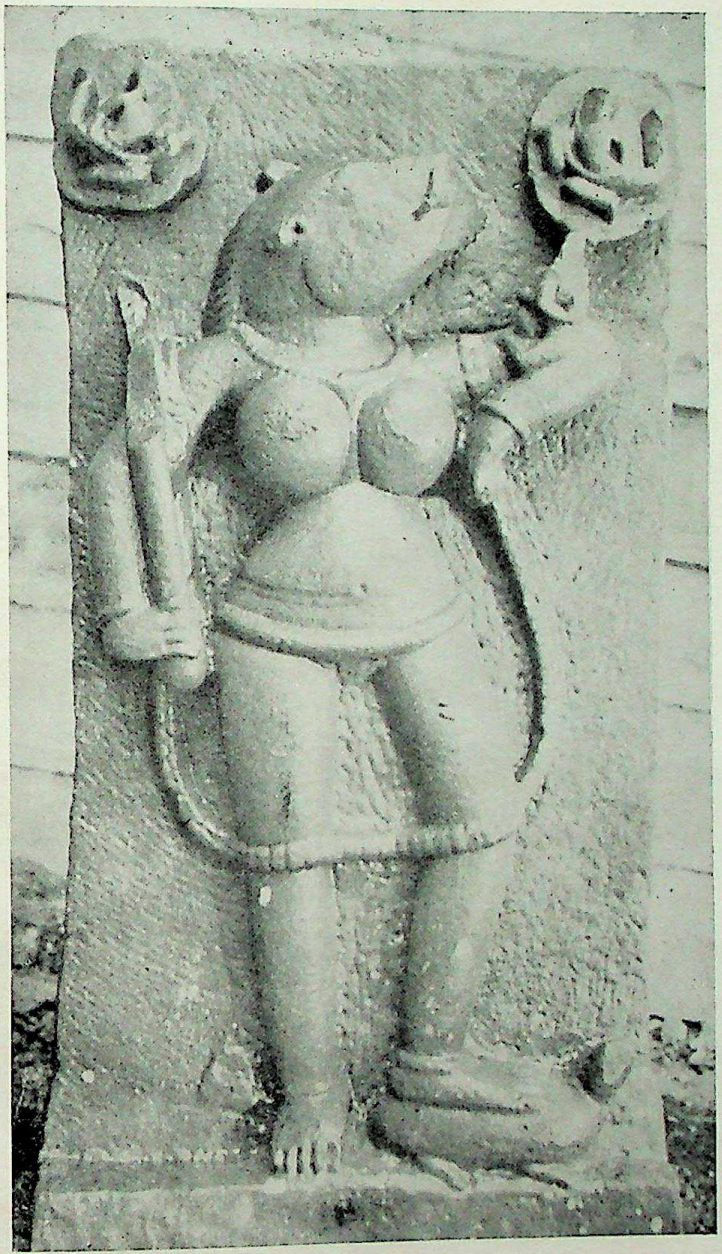

Goddess Vārāhī, the Śakti of god Varāha; from Artillery Mess, Sagar; time 8th century A. D.

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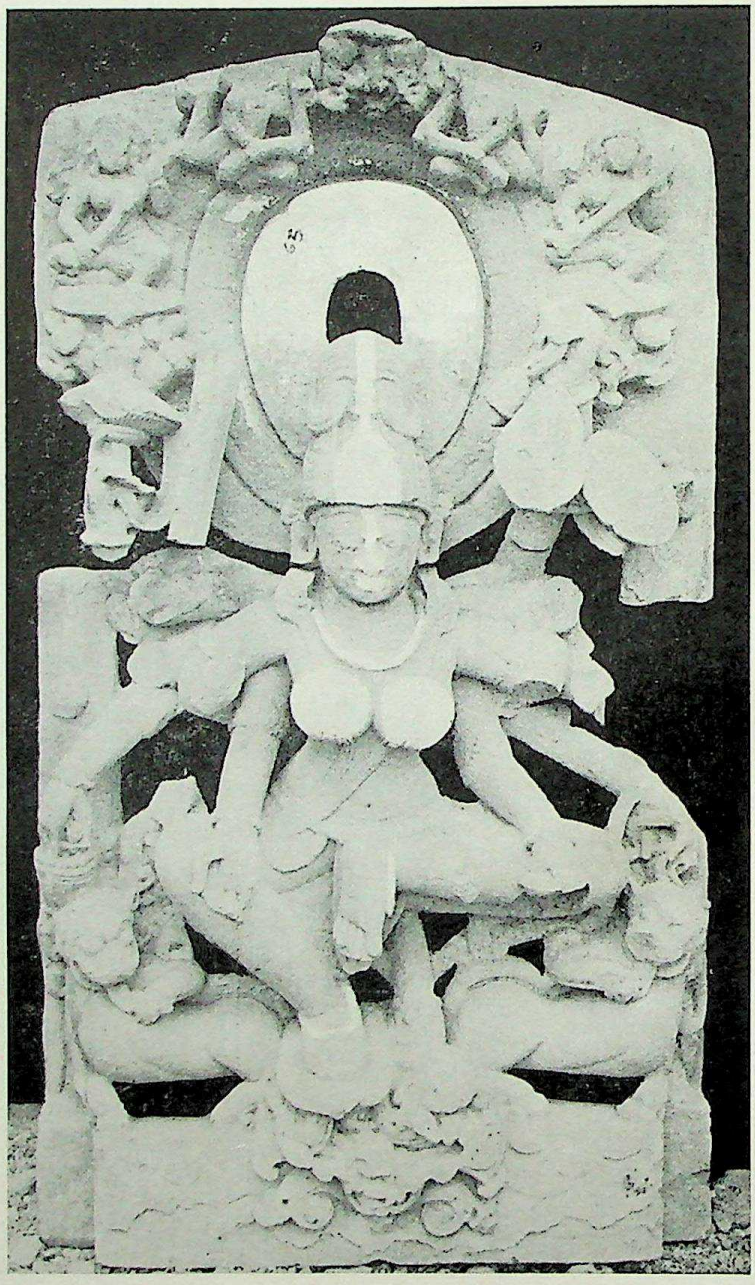

16-handed goddess Ambikā; from Artillery Mess, Sagar; 11th century A. D.

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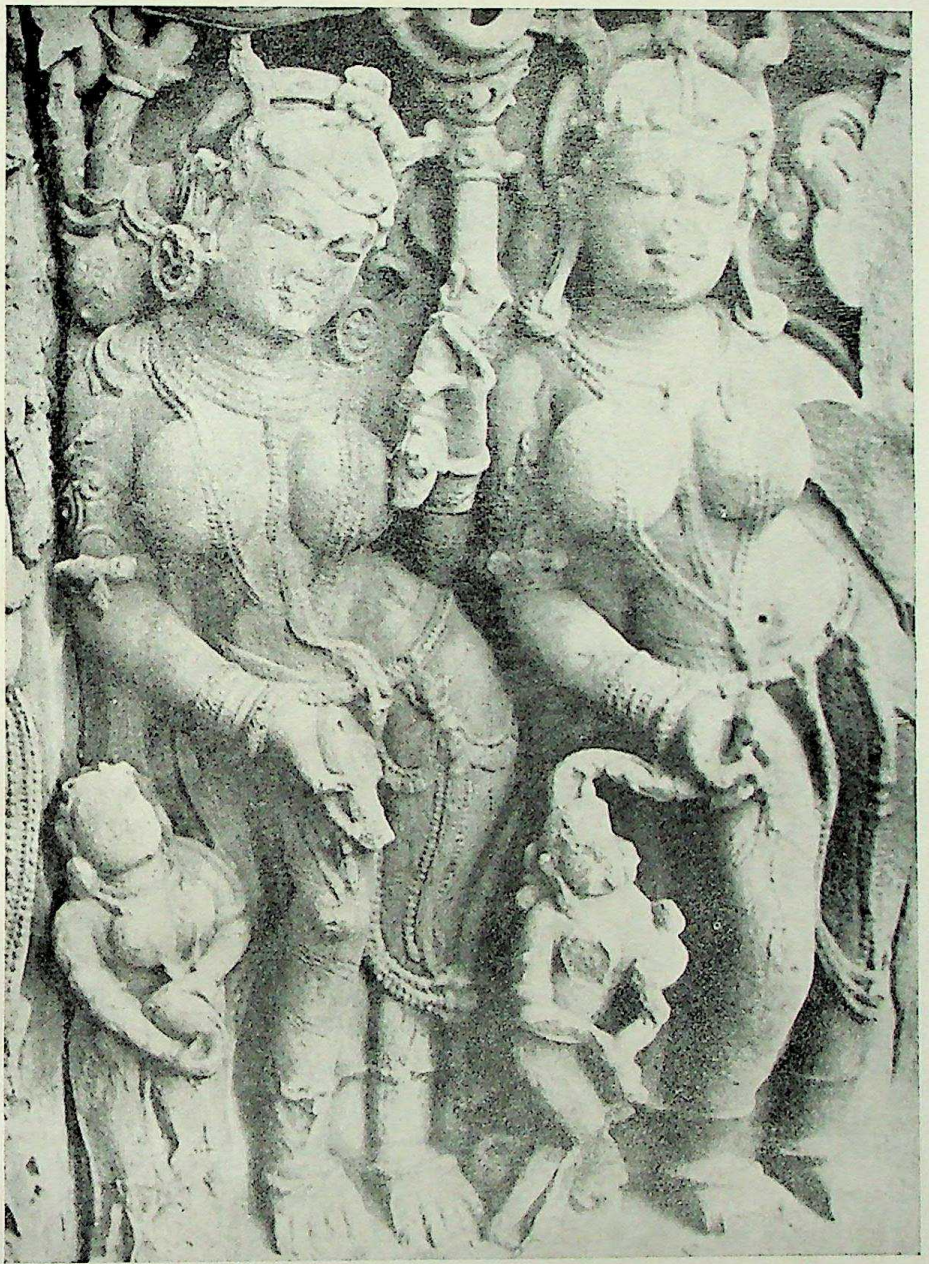
Plate XIII



Two female figures with attendants, all richly ornamented; Rehli temple; time 11th century A. D.

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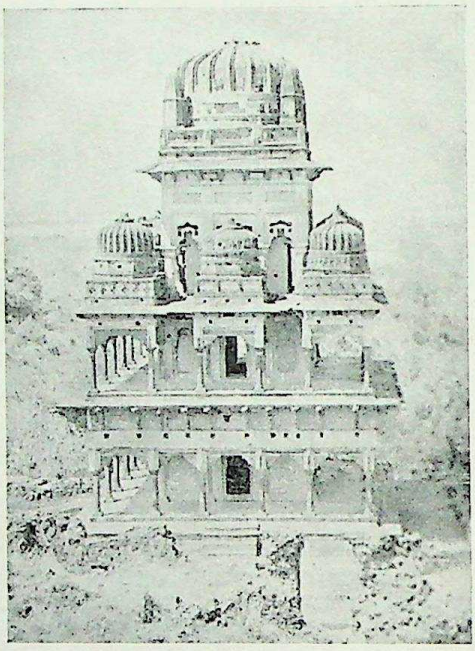
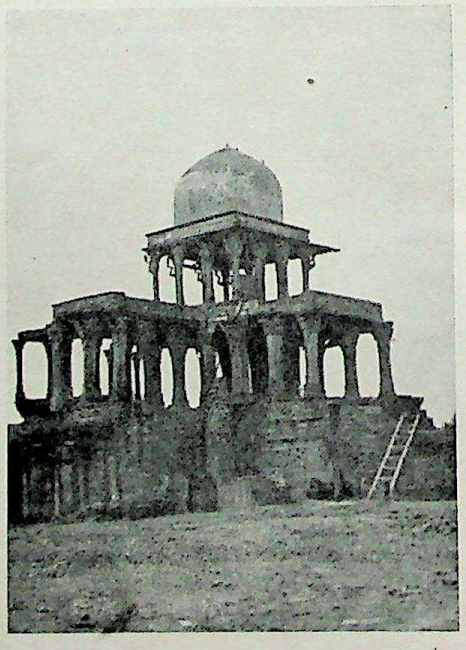
Plate XIV

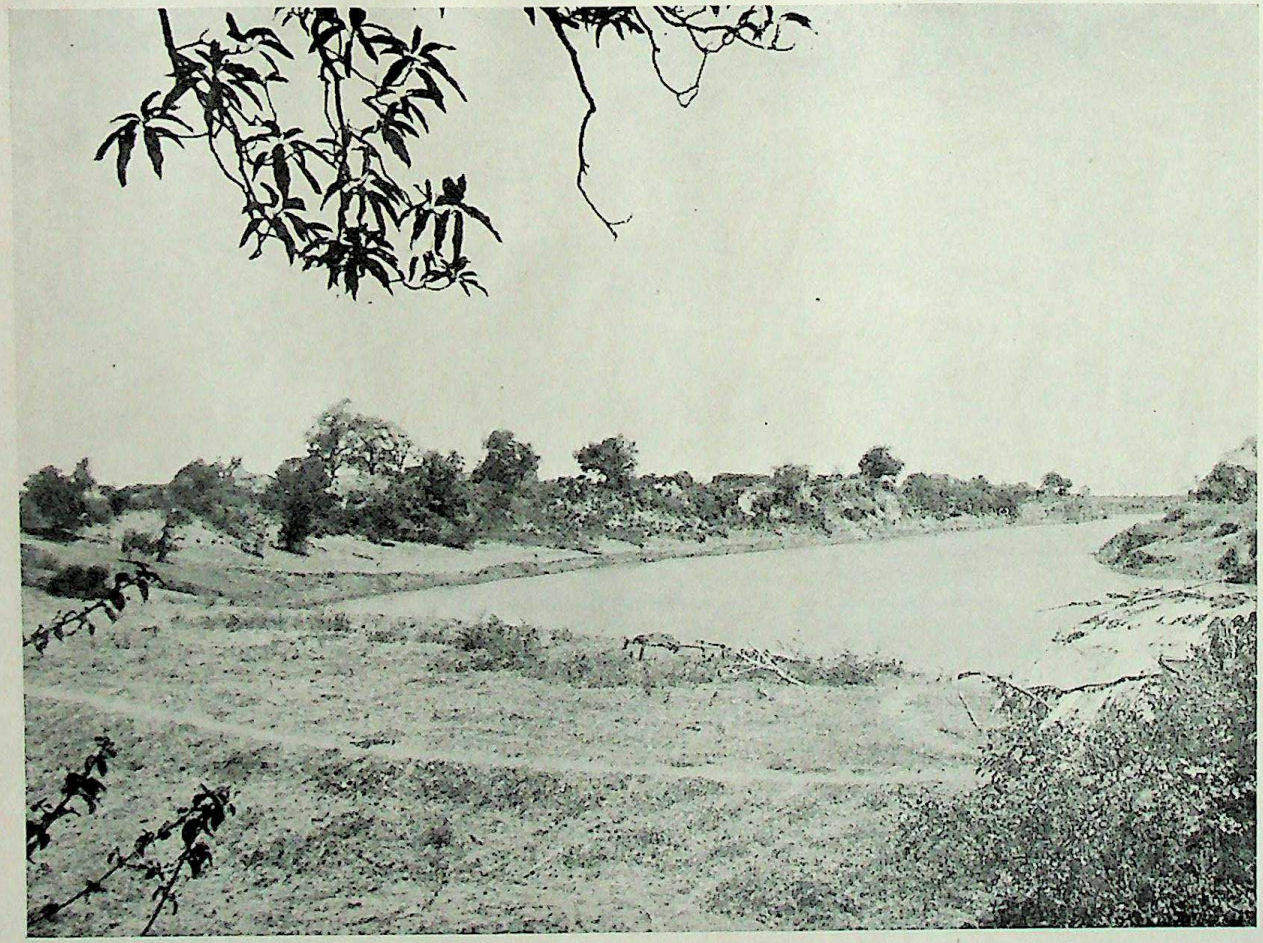


(*a*) Shīshmahal, Garhpahrā.



(*b*) Nagīnā Mahal, Khimlāsā.

Plate XV



Eran : general view of the mound from river-side.

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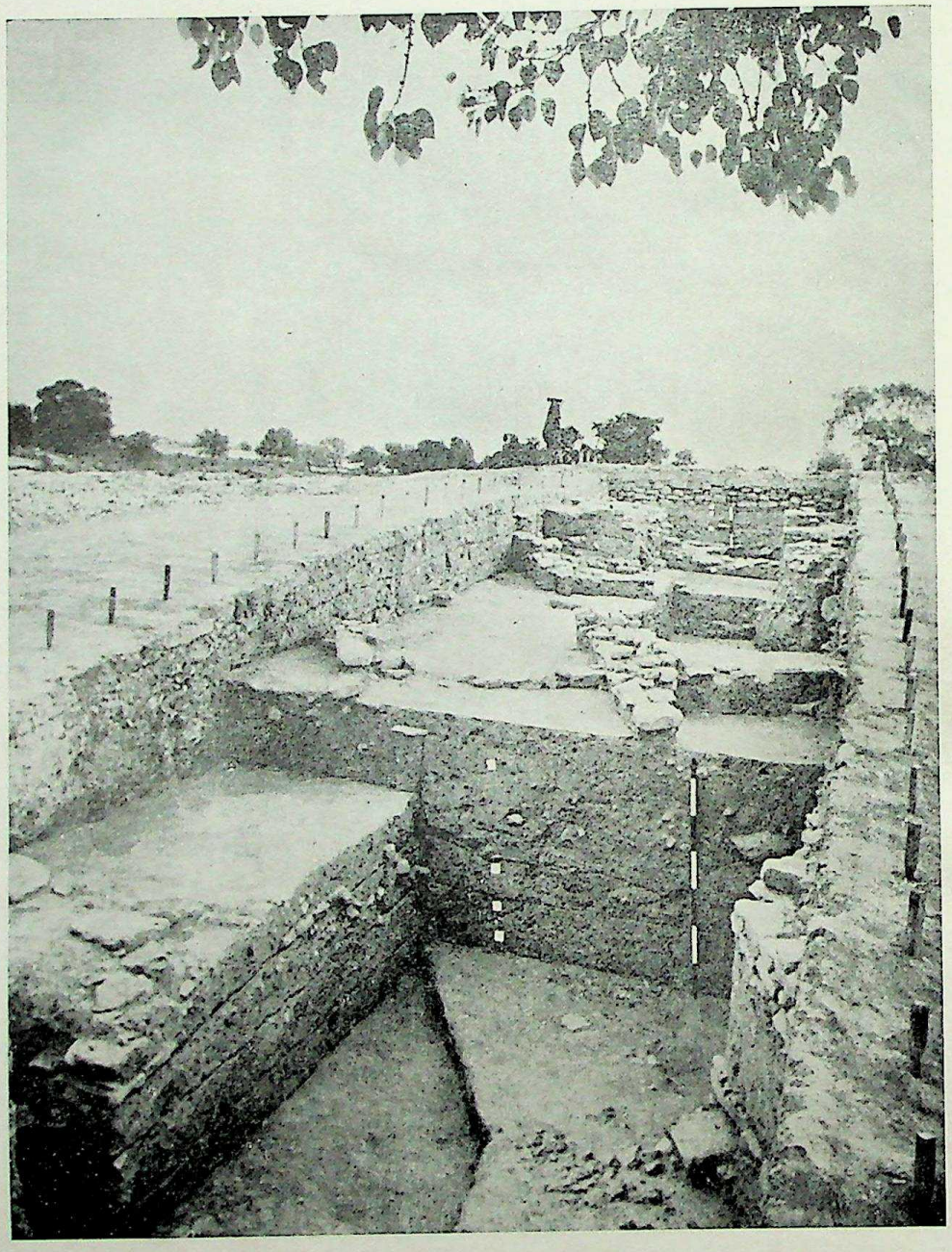
Plate XVI



Eran : general view of the excavated *structures* at Eran 2. The figure is facing the stone-fortification-wall of period IV, marked by the top of the smaller scale.

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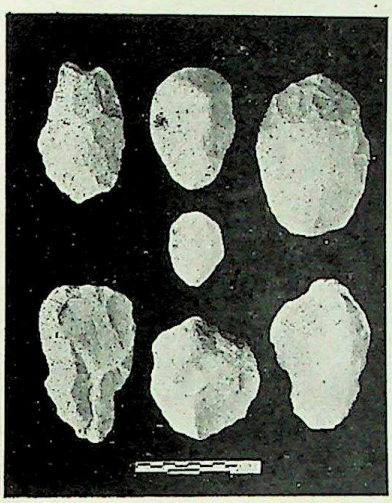
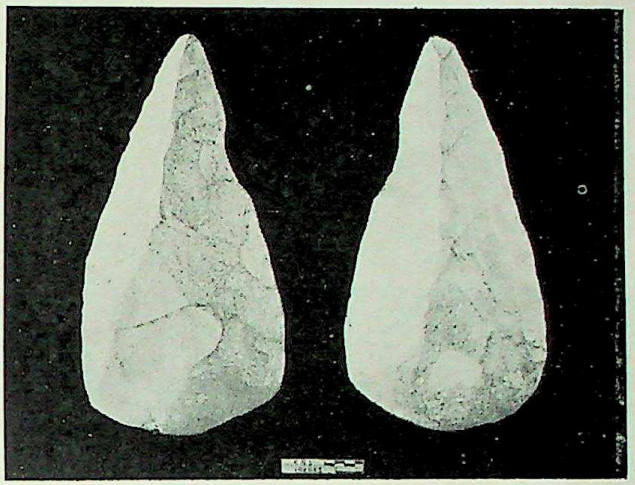
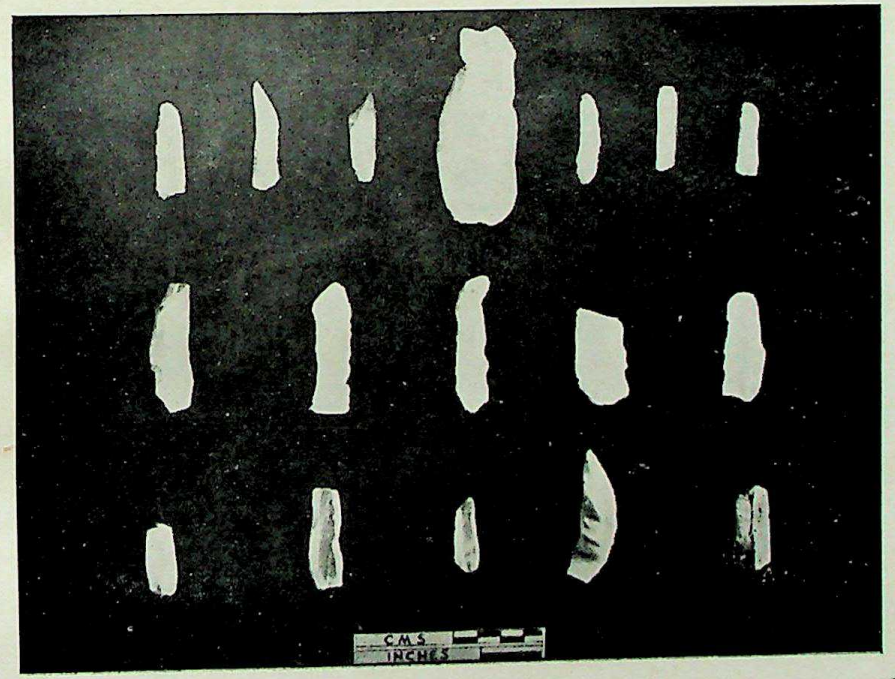


(*a*) Bhapson : Palaeoliths.



(*b*) Eran : Neolith, surface find.



(*c*) Eran : Microliths, period I.

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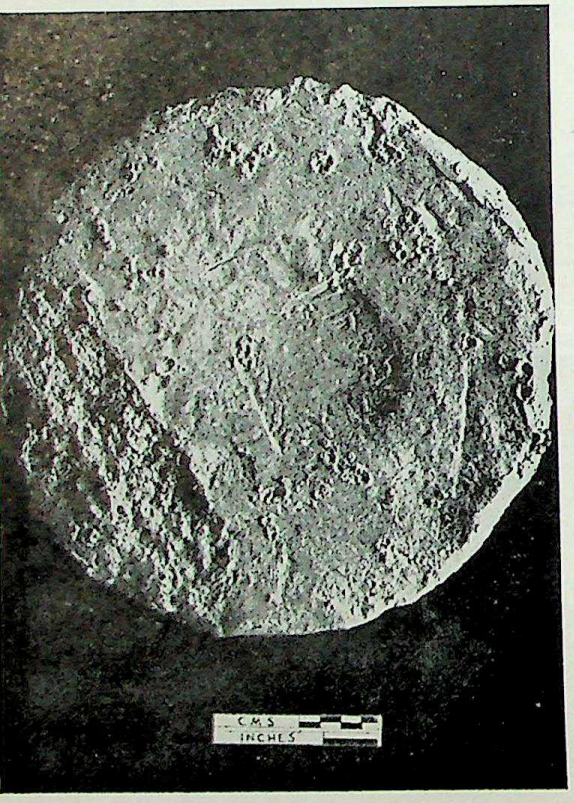
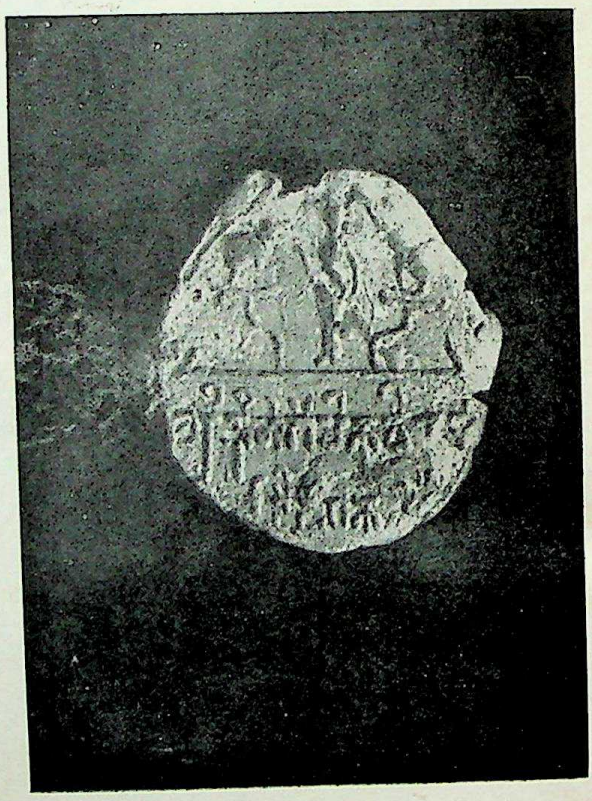
Plate XVIII



(*a*) Eran: Lead-piece bearing the die-impression 'Raño Indagutasa' in the Maurya Brāhmī characters, period II.



(*b*) Eran : Clay-sealing, showing *gajalaṣkhmi* and Gupta Brāhmī inscription mentioning Airikiṇa, the old name of Eraṇ.

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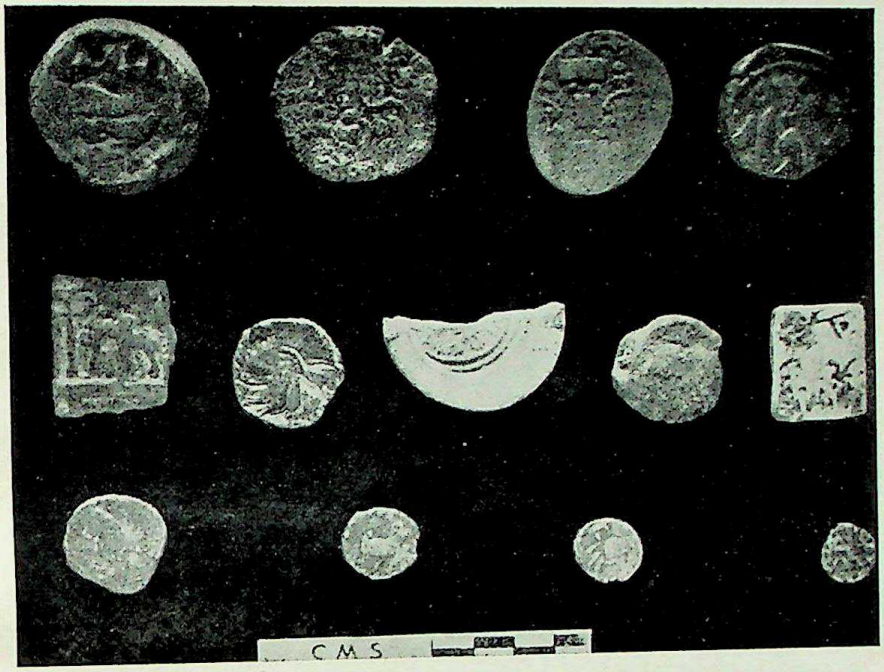
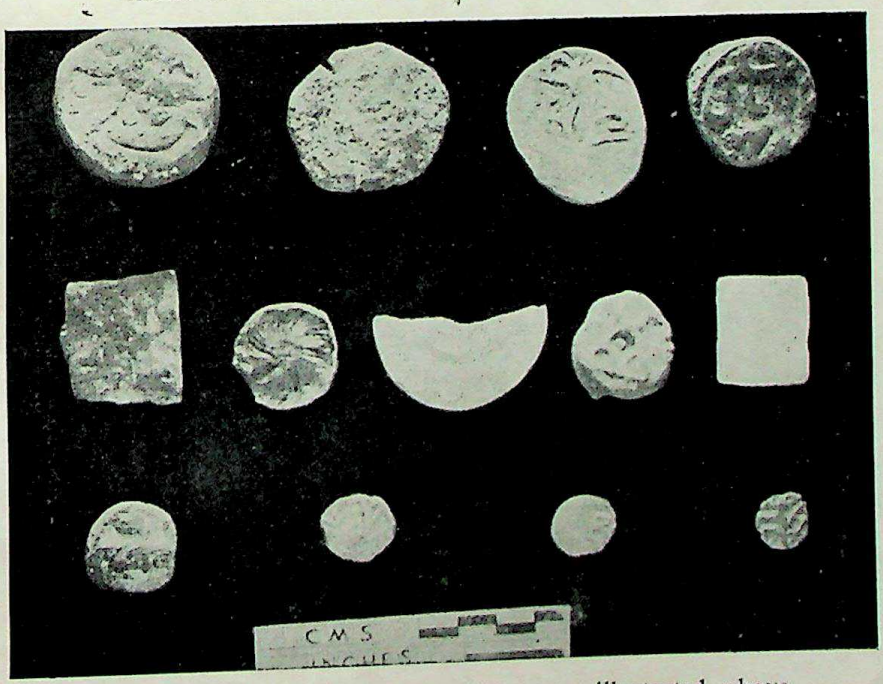


(*a*) Eran : Copper-coins obvrse 5, 6, cast tribal, period II; 2, 3, Indo-Sassanian, period III; 7 terracotta Western Kshatrapa seal, period III; 11, 13, Nāga coins, period III; 10, Lion-type of Rāmagupta (Surface find), 12, Garuḍa-type of Rāmagupta, period III, 9 silver punch-marked, period III, 8 cast tribal coin period III, 1 & 4 Bhopal & Gwalior State coins respectively.



(*b*) Eran : Reverse side of the coins, etc. illustrated above.

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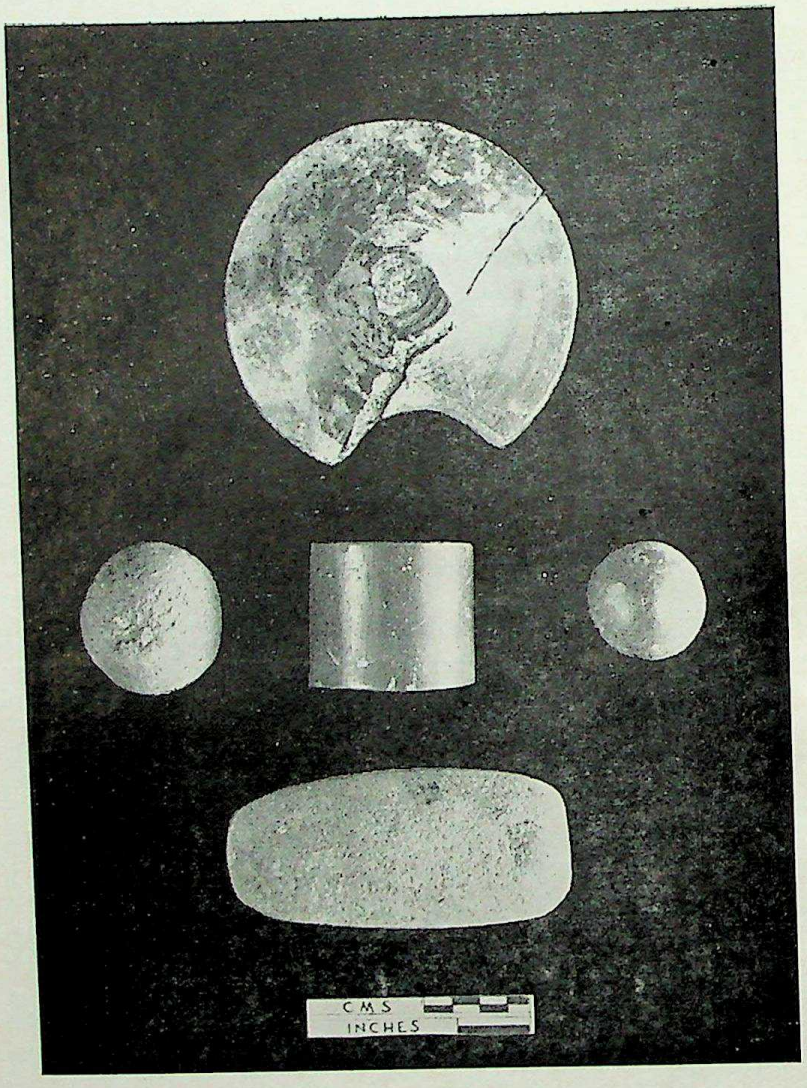
Plate XX



Eran : stone objects : 1, 3, period II; 2, 5, period III; 4, period IV.

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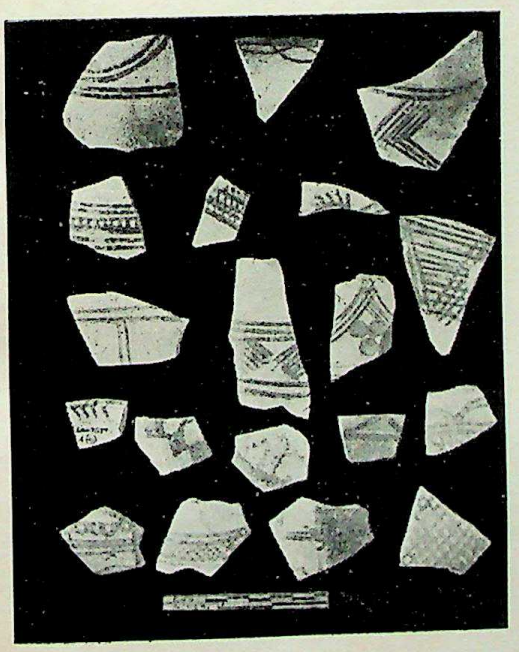
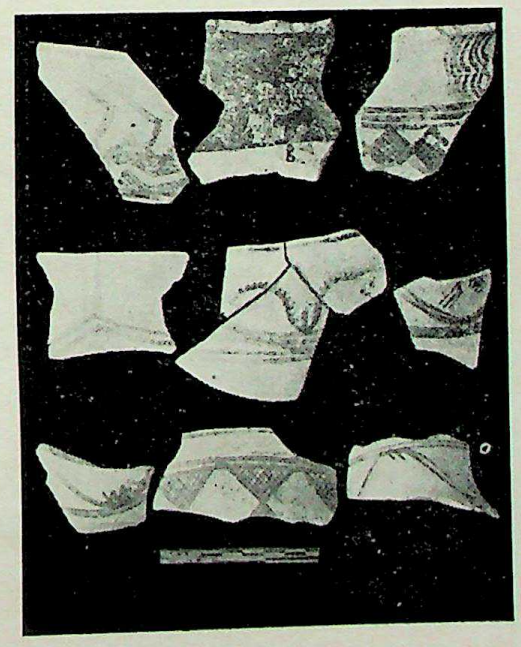
(*a*) Fragmentary copper celt from Eran excavations.





(*b*), (*c*) Painted pottery pieces from Eran excavations.

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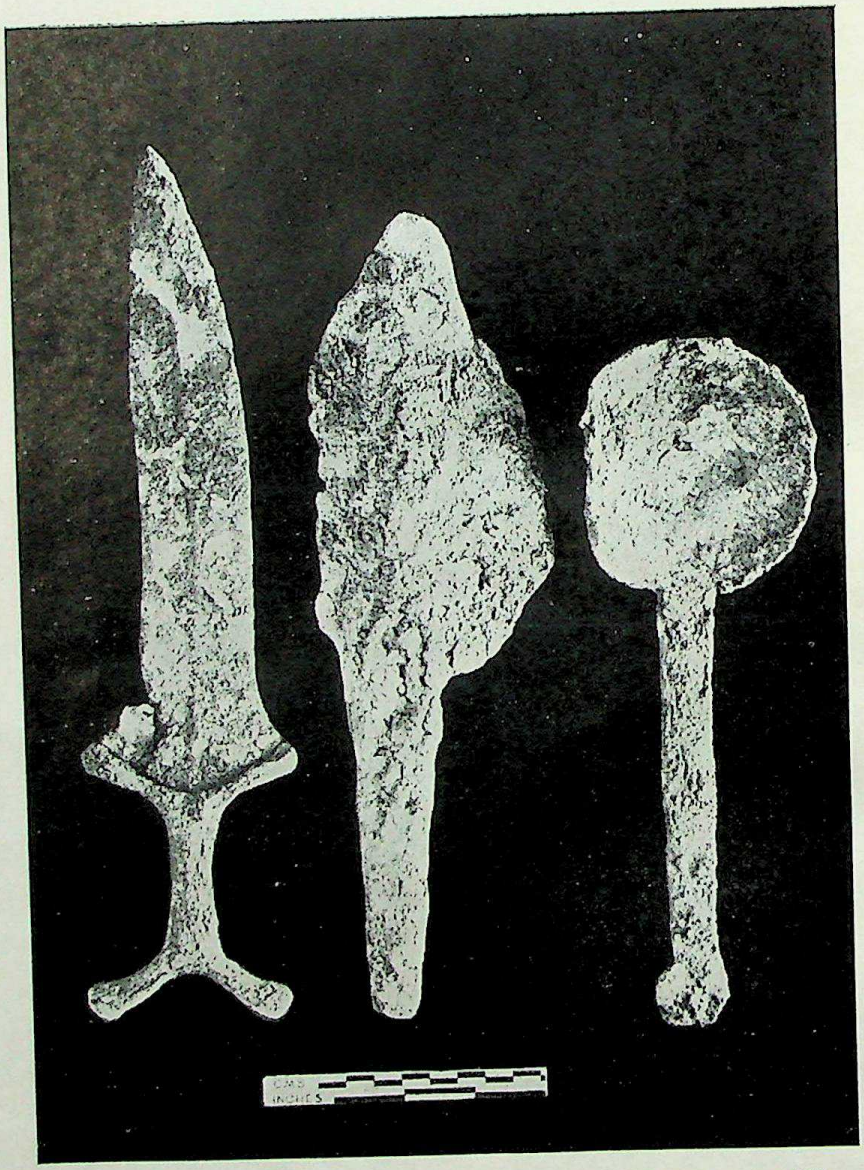
Plate XXII



Iron objects from Eran excavations : 1 & 2 period IV; 3, period III.

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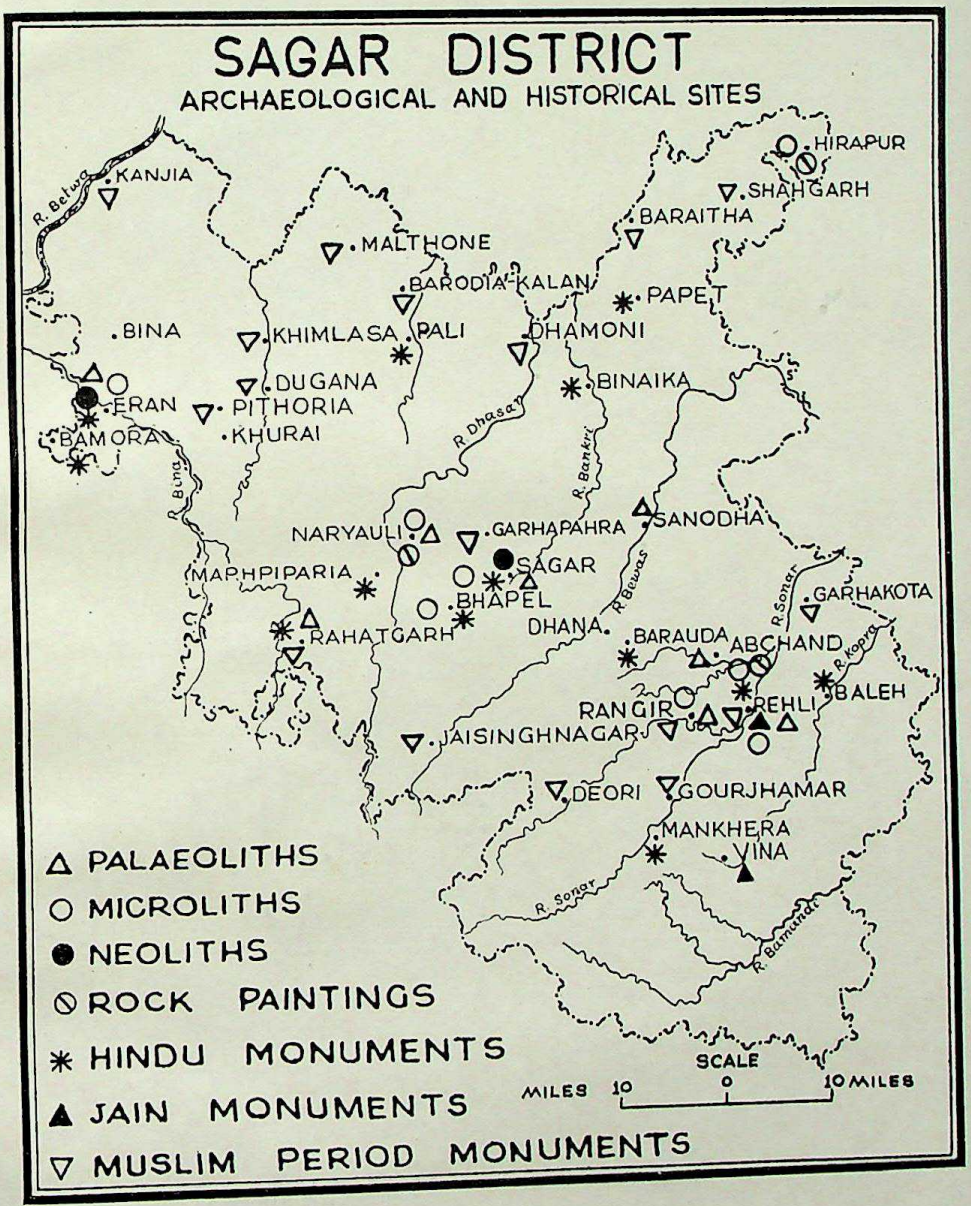
Plate XXIII



Map of the Sagar district

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